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10 CENTS

Sensitive to Sound

PEOPLE WORKED feverishly to prepare the plot for ground-breaking. A house was moved across the creek, trees felled, the ground leveled, a platform built, seating accommodations set up, the service printed, music rehearsed and an amplifying system erected. No detail was overlooked.

To preserve this history-making service for the congregation, a recording machine was placed behind the platform. Here the sensitive mechanism would eliminate undesirable sounds and respond only to that which was to be recorded.

AS THE CONGREGATION of 400 listened reverently to the challenging sermon, they were not aware that a plane had swooped low and was circling about overhead.

Later, when the recording was played, the penetrating noise of the plane was heard above the voice of the preacher. Again and again the roar of the engine, magnified by the recorder, made itself heard above all else.

What a parable this is of the Christian's problem today! Above the world's attractions which distract and the noises that confuse, we must hear and heed the voice of our Saviour. Only then can his purposes be fulfilled.

—ELIZABETH ANN DEAN

The LUTHERAN — News Magazine of the United Lutheran Church in America

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THIS WEEK in The LUTHERAN

"MISSIONARIES, GO HOME!" - - - By Roland E. Wolseley 12
What's behind Hindu resentment of foreign Christians in India?

BUILD YOURSELF A MOUNTAIN - - - - - By Ralph W. Loew 16
Life can be stale without new heights, new perspectives

CITY BOYS SEE COW . . . - - - - By Grace Hartman Geiger 18
Youngsters from slums discover nature, affection, and God

THE CONGRESSWOMAN FROM MINNESOTA - By F. Van Der Linden 22
Coya Knutson applies Christian principles to national problems

JOURNEY INTO JEALOUSY - - - - - - By Rita Puttcamp 25
Lacy was the best singer in school—until Allene came along

NEWS

Church in the News - - - - - - - - - - - - - - - 4

World News Notes - - - - - - - - - - - - - - - 10

Washington: UN-French Crisis - - - By Robert E. Van Deusen 11

News in the Churches:

Md.: Hagerstown - Wilson P. Ard 34
Montana-North Dakota - R. A. Bartels 35
Pennsylvania:
Allentown - H. W. Snyder, Jr. 36
Lancaster - - Ernest J. Hoh 38
Norristown - W. C. Roeger 39
Philadelphia - - - - - - 38, 43
York - - - - - P. L. Foulk 40
West Virginia - - H. L. Hann 44
Wisconsin - - - - - C. A. Puls 44

Crosscountry - - - - - 41

Deceased - - - - - - 46

Changes of Pastorate - - 46

FEATURES

Five Make a Family: Like Son, Like Father - By Margaret A. J. Irvin 29

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 31

Books - - - - - - - - - - - - - - - - - - - 32

In Conclusion - - - - - - - - - - - - - - - - 50

COVER PICTURE. The Rev. Kenneth C. Senft of Redwood City, Calif., president of the Northern Conference of Pacific Southwest Synod, and the Rev. Milus W. Bonker, synod vice president, welcome the Rev. S. Samuel Ujiie to San Francisco. Pastor Ujiie will develop program in San Francisco Bay area for integration of Japanese into existing Lutheran parishes.

THE CHURCH IN THE NEWS

Argentine church opened

A Lutheran church at Posadas in the Misiones Province of Argentina had stood empty and unused since its completion in 1952. The congregation gathered for weekly services in nearby homes of members or in the parsonage. Under the Peron regime, the needed permission to use the church building for worship had never been granted.

Last week good news came to the offices of the ULCA Board of Foreign Missions. Dr. Earl S. Erb, executive secretary, got a cablegram from the Rev. Levon H. Spath, president of the United Evangelical Lutheran church of Argentina, one of the ULCA's affiliated churches, reporting that the new government in Argentina had approved the opening of the church. It had also approved a long-sought visa for the Rev. Robert Boyer of Reading, Pa., to enter Argentina as a missionary.

The Lutheran church in Argentina received official standing as an incorporated body only two months ago. Dr. Erb said the new Argentine regime held out the promise of "real religious liberty" for Protestants in that country as well as for Roman Catholics.

Church rights restored

If Lutherans had reason to be mildly hopeful about the new regime in Argentina, Roman Catholics could be openly exultant. Among the first actions of Provisional President Eduardo Lonardi's government was the removal of restrictions placed upon the Roman Catholic Church during the Peron administration.

Restoration of the church's rights was pledged by the new president. In a press interview he said, "I will render to God what is God's and unto Caesar what is Caesar's."

All jailed priests were freed, religious instruction was ordered resumed in public schools, nuns were restored to their posts in institutions of the Ministry of Public Health and Social Welfare. The latter had been secularized last May under the Peron government. Several convents were reopened, crucifixes were again placed in public offices, and five religious holidays which the Peronists had canceled were to be restored to the calendar.

Two Roman Catholic churchmen who had been expelled from Argentina after the abortive revolt against Dictator Juan Peron in June were invited to return to the country by Foreign Minister Mario Amadeo. Bishop Manuel Tato and Monsignor Ramon Novoa, at present in New York, said they would return to Argentina as soon as an "ecclesiastical superior" called them back.

Bingo is back

Bingo is a lottery and therefore illegal in New York State, the Attorney General's office ruled last year. When police stopped games, some Roman Catholic priests indicated that their parochial schools might have to close and their church programs be curtailed without the revenue brought in by bingo.

To arrive at a definite decision about the legality of the game, the New York legislature this year passed a measure which would permit bingo games to be conducted by non-profit organizations. A statewide referendum in 1957 would be required before this measure could become effective, because it entailed an amendment to the state's constitution.

Last month New York City Council-

man Edward A. Cunningham brought to light a 1952 appellate court ruling that bingo could be played for prizes if coupled with "entertainment" for which admission is charged. Under this ruling several large games were found to be operating in Brooklyn. At All Saints Roman Catholic Church about 3,000 people each week paid a $3 fee to listen to phonograph records played over a loudspeaker—and incidentally to play 30 games of "Party," a game played under the same rules as bingo.

While a ruling was awaited from New York's Corporation Counsel, police permitted the games to continue. In Brooklyn, Albert Greene announced that a form of bingo would be played on Monday nights at his Avenue U Theater. "I am in the entertainment business and admission is charged for entertainment," he said.

HEADS UNITED LUTHERAN CHURCH WOMEN
Mrs. John B. Moose

Women set new goals

An old name was erased as the triennial convention of the Women's Missionary Society of the United Lutheran Church came to a close at Cleveland on Oct. 5. In its place was a new title, a record-size three-year $3 million budget and a simplified form of organization. One important item was left unchanged —delegates showed their approval of the WMS administration by electing the entire slate of officers for another term.

When delegates come together again in 1958 in Toronto, they will represent the "United Lutheran Church Women." The new designation was chosen to indicate the more comprehensive program of the organization, which now includes more than 1,300 local groups that have adopted a unified plan for co-ordinating all women's work in the congregations.

Expressing gratitude "that from thankful and generous hearts" WMS members had contributed more than $2.5 million to mission causes at home and abroad during the past three years, delegates set $1 million each year as the goal for the coming three.

Mrs. John B. Moose of Leesville, S. C., was re-elected president for a second three-year term. Others returned to office were Mrs. Roy L. Winters, Spring City, Pa., vice president; Mrs. John B. Futchs, Denver, recording secretary; Mrs. Paul E. Knauss, Marion, O., statistical secretary, and Mrs. M. F. Rheingans, Milwaukee, treasurer.

Hearings still hot issue

While the Senate Subcommittee on Constitutional Rights dropped its proposed inquiry into freedom of religion as a potato too hot to handle, reactions from many sources indicated that it would continue to smoke and sizzle for a while. Because of sharp differences in view-

points between Protestant and Roman Catholic groups, the cancellation "will spare the country a philosophical discussion which was bound to be acrimonious but which could hardly prove constructive," commented the Washington *Post and Times-Herald*. The paper added that "there is certainly no widespread apprehension in the United States today respecting religious rights."

Adding its voice to that of a spokesman for the American Jewish Congress, Protestants and Other Americans United for Separation of Church and State issued a statement through Executive Director Glenn Archer saying it would be "unthinkable for the vital subject of religious freedom to be shunted aside because of the fear of a few that it is not an issue to be frankly discussed in this free country of ours." POAU has "a considerable volume of evidence" of infringements on the basic guarantees of religious liberty, the statement said. Dr. Ray Gibbons, head of the Congregational Council for Social Action called the cancellation "shocking to the conscience of all freedom-loving Americans."

Protestants asked delay

A week of hearings would not allow time for adequate presentation of all the differing viewpoints about the relation of church and state, said Dr. Robert E. Van Deusen, Washington representative of the National Lutheran Council. "Protestant leaders had pointed out" to the Senators that highly controversial issues were involved, Dr. Van Deusen added, and that there was danger that conflicting opinions would be sensationalized "rather than receive the sober study and judgment" they deserve.

The Senate subcommittee chairman, Sen. Thomas C. Hennings, said the committee would tackle the religious freedom issue by studying results of a questionnaire circulated by it, so "no oral witnesses on the subject would be necessary." Hearings on freedom of speech and of the press were also postponed. They will begin on Nov. 14.

Council defines separation

Separation of church and state does not mean that either should be indifferent to the interests of the other, the General Board of the National Council of Churches declared at its Pittsburgh meeting early this month.

The First Amendment to the U.S. Constitution means that church and state shall be "separate and independent as institutions," the statement declared, but it implies "neither that the state is indifferent to religious interests nor that the church is indifferent to civic and political issues."

In approving the statement the General Board put the Council again on record as defending the rights and liberties of cultural, racial and religious minorities. "Christians must be especially sensitive to the oppression of minorities," the document said.

Churchmen to visit Russia

With the easing of relations between Russia and the West, delegations of Soviet farm experts and housing experts had come to the United States. A group of Russian church leaders last summer visited England (*see photo next page*).

At Pittsburgh the NCCC general Board paved the way for a more significant exchange of visits. It extended an invitation to representatives of churches in the Soviet Union to be its guests in America, with a group of American churchmen later to visit Russia to consult with Christian leaders there.

The proposed two-way visit grew out of action taken by the General Board in

June to study possibility of American churchmen visiting the Soviet. When Dr. Eugene Carson Blake, NCCC president, communicated with the Moscow patriarchate regarding this, he was told that Russian churchmen would be interested in visiting the U.S. The State Department "raised no obstacle in principle" to this visit, Dr. Blake reported.

The Russian visitors are expected to include Baptists and Lutherans as well as representatives of the Russian Orthodox Church.

Aid to Greeks pushed

The General Board asked the NCCC department of international affairs to continue its efforts "to arouse concern for the plight of the Greek minority in Turkey" as further reports from Istanbul indicated a mounting toll of damage to Greek Orthodox churches in recent anti-Greek riots. Pillaging and burning were reported widespread. Priests and church members were attacked, the reports said.

Dr. Franklin Clark Fry, ULCA president and chairman of the Central Committee of the World Council of Churches, stated earlier that the World Council would seek to aid the victims of the riots and would make representations to governments seeking protection for the Greek minority in Turkey.

Reports from Istanbul disclosed that the Greek patriarch's headquarters was under heavy army guard. The Turkish Youth Organization had revealed its intention to destroy the Patriarchate building, only Greek Orthodox property in the city to escape destruction in the riots.

ARCHBISHOP OF CANTERBURY GETS RUSSIAN CHALICE

As eight Russian churchmen visited Great Britain last summer, Metropolitan Pitirim of Minsk (left) presented chalice to Dr. Geoffrey Francis Fisher. Four Russian Orthodox clergymen, two Baptists and two Lutherans made up Soviet delegation.

Bradfordsville parents lose

Boys and girls of Bradfordsville in Marion County, Kentucky, were back in school this month after a year's absence. Bradfordsville parents had kept their children out of school in protest against the closing of the local high school last year. They charged that the county school board had built up schools in Roman Catholic sections of the county while that in largely Protestant Bradfordsville had been allowed to decline. They also asked the removal of garbed nuns as public school teachers.

The 300 grade school children went back to classes at Bradfordsville. High school students were sent by their parents to Hustonville High in Lincoln County, about 35 miles distant. Parents paid their tuition when the Marion County school board refused.

Special Judge Marion Rider in Franklin Circuit Court last month ruled the school board within its authority in closing the Bradfordsville High School. A spokesman for the parents said the case would be appealed to Kentucky's highest court. The circuit court ruling made no mention of the use of garbed nuns as public school teachers, since a decision on that matter is pending in the Kentucky Court of Appeals.

Deplores traffic dangers

Automobile speed and horsepower got into the religious news last week on two fronts. In Rome, Pope Pius told a group attending the meeting of the International Road Federation that modern civilization is characterized by a "gigantic and universal speed race."

"Where do all these men go so fast?" the Pope asked. "Does the sense of duty drive them, or passion for money? Is their desire to serve their fellowmen or to dominate them?" The Pontiff said his anxiety over speeding was increased by advertisements heralding ever more powerful automobile models.

In Florida, Gov. LeRoy Collins asked clergymen and churches to brand careless driving as an "evil, ugly sin." Almost all accidents are caused because "the drivers involved commit violations of traffic laws," the governor said.

A Glendale, Calif., church preached a safe-driving sermon on its bulletin board. The sign said, "Drive carefully. Don't insist upon your rites."

Too much freedom

The United States is threatened less by the "Communist conspiracy" than by a leftist element within the country that is engaged in a "frightened and frantic pursuit of freedom alone and at all costs," the Rev. Laurence J. McGinley told the New York Guild of Catholic Lawyers.

This "obsessive liberalism" denies the proper functions of authority, the Fordham University president declared. "Authority and freedom are each needed to preserve the other."

See need for social study

Lutheran theology should deal more thoroughly with economic and social problems, members of the bishops' conference and the executive committee of the United Lutheran Church in Germany (VELKD) agreed at a recent meeting in Augsburg. "A vast field remains to be explored," the conference said, although discussions at pastors' conferences and evangelical academies have paved the way.

Protestant theology has also failed so far "to confront the Roman Catholic Church with the truth of the Reformation through direct discussion on the highest theological level," the conferees decided. A theological conference in the near future will consider this matter.

CHINESE REDS FREE AMERICAN WOMEN MISSIONARIES

Miss Dorothy May Middleton of Iowa and Miss Sarah Lee Perkins of Georgia smile happily in Hong Kong as they read greetings from friends after release from captivity in China. Both were working at missionary colony for leper children in Kwantung province when arrested in February 1951.

Lutheran university suggested

Federation of the six colleges and two seminaries operated by the Evangelical Lutheran Church into a "Lutheran University of America" was proposed by Dr. Orville Dahl, executive secretary of the higher education division of the ELC Board of Christian Education. Addressing a convocation of 115 educators representing the eight institutions and the ELC board, Dr. Dahl said such a federation could maintain present campuses and still serve the church more effectively.

Colleges would continue to operate independently, but degrees would be granted jointly, he suggested. ELC colleges are Augustana (South Dakota), Concordia (Moorhead, Minn.), Luther, Pacific Lutheran, St. Olaf and Waldorf.

The group decided to ask establishment of a committee to consider plans for more effective co-operation among the educational institutions, including the "Lutheran University" concept. To serve with this committee would be consulting members from the other Lutheran bodies with which the ELC is planning to unite.

Liquor ad bills

Both houses of the U.S. Congress will conduct hearings in January on bills to outlaw radio and television advertising of alcoholic beverages, predicted Elizabeth A. Smart of the Women's Christian Temperance Union.

Such bills have been introduced at each recent session of Congress, but have been dropped after brief committee discussions. Bills were presented this year by Senator William Langer and Representative Eugene Siler. Miss Smart said, "representatives of the alcoholic beverage industry have admitted frankly that consumption of liquor, wine, and beer would drop by one-half if its advertising were discontinued."

World News Notes

Putting Germany together

The winners of World War II divided up Germany 10 years ago without worrying about whether the pieces could be put back together again. Three ways to restore German unity were being talked about this month, preceding the meeting of the Big Four foreign ministers scheduled in Geneva Oct. 27.

1) Western countries want free elections throughout Germany for a new democratic government which would be permitted to form an alliance with the West if it wishes. 2) Russians want a 50-50 merger of their East German government with the West German republic, giving Reds a major place in the new government. 3) A majority of the Germans want their country reunited as a neutral, without commitment either to the West or East.

This month Britain's foreign secretary, Harold Macmillan, seemed to be promising the Russians that his government might back the Number 3 proposal—a neutral Germany—if it can't get Number 1, a pro-Western Germany. To make sure Germany does not launch new military adventures, the British are proposing a 14-nation security pact, with eight nations in the west and six in the east pledging themselves to protect one another from a German attack.

No enthusiasm about German unity

Only the Germans seem to care much whether or not Germany is reunited. Countries such as France, Belgium, the Netherlands can't forget the danger that might threaten them if a powerful new Germany arises.

A spokesman for Poland said this month, "Reunification of Germany may be possible, but in 10 or 15 years." Poles are afraid that a united Germany's first move would be to regain the former German territory east of the Oder-Neisse rivers which Poland now holds. By 1965, the Poles figure, they will have this territory firmly knit into their own country, and can withstand German pressure better than they might now. "We dislike the Russians," a Polish journalist told an Associated Press correspondent, "but we hate the Germans."

Americans still like radio

Whatever the news is from Europe, Americans will hear it promptly over their radio receivers. Television marches ahead, according to U.S. government figures—with two-thirds of American families now owning one or more TV receivers. But radio sales are still breaking records. There were 98 more radio stations on the air Aug. 15 than on Jan. 1. Total number of U.S. stations is 2,748.

TV receivers were six times as plentiful in the U.S. in June, 1955, as in April 1950, the government reported. Five million homes had them in 1950, 32 million now. Eighty per cent of homes in big cities have TV, but only 42 per cent of farm homes.

Witch doctors' convention

A five-year college course for witch doctors was proposed this month when 100 of the doctors held a convention in Pretoria, South Africa. The doctors say they want to eliminate quacks from their profession, and frown on voodoo devices such as the teeth of wild animals, skins of snakes, and powders made from elephant tusks.

Only approved plant-root teas and extracts from herbs should be used by respectable witch doctors, they agreed.

WASHINGTON

By ROBERT VAN DEUSEN

UN-FRENCH CRISIS

As the United Nations prepares to celebrate its tenth anniversary on UN Day (Oct. 24), it faces one of the most serious crises in its decade of existence. The walkout of the French delegation following the vote on the Algerian problem may have far-reaching repercussions.

A Security Council boycott by Russia in 1950 left the way open for united action on aggression in Korea. French withdrawal from this year's General Assembly will have just the opposite effect. It jeopardizes the political unity of the West and threatens to have a disruptive effect on the UN itself.

Reactions

The first reaction was of astonishment, almost of disbelief, that a major power should take such an impetuous and childish step. There were caustic comments that the U.S. had again permitted itself to be jockeyed into supporting the remnants of colonialism.

Closer examination shows that the situation is not that simple. Algeria, unlike Morocco and Tunisia, is considered a part of France, having a status similar to that of Alaska or Hawaii if they were admitted to statehood. The proposal to discuss French-Algerian relations was construed by France as a challenge to its own territorial integrity.

This view was not shared by the Arab-Asian nations which forced the issue. They considered Algeria a colonial outpost and challenged the fairness of the French administration. Although the U.S. and Great Britain supported the French position, the smaller nations were able to upset by one vote the recommendation of the steering committee that Algeria be left off the docket.

The real issue was whether or not the UN shall consider internal problems of the member countries. India's Krishna Menon argued that the UN has the right to make recommendations for the peaceful solution of any problem, whatever its origin. Chief U.S. delegate Henry Cabot Lodge quoted the UN charter provision which bars intervention in a country's internal affairs.

The fact that Russia voted against the French complicated the situation. It put the Soviets on the side of the Arab-Asian bloc, thus placing the West even more seriously on the defensive. It punctured the "spirit of Geneva" which had led to a hope for the relaxing of tensions between East and West.

One indirect but immediate result was a new sense of internal unity in France. Edgar Faure's tottering government was bolstered as Frenchmen closed ranks in wounded pride. If the question comes to a vote in Parliament, Faure will get united backing.

Another outcome may be a crack in NATO unity. Greece voted in favor of the debate on Algeria, and Iceland abstained, when the vote of either would have changed the outcome. Since French control of Algeria is basic to NATO's defensive strategy, the issue may come to a head at the next Council meeting.

Obviously, the situation has no simple solution. Whatever the outcome, the West has been put on notice that the nations of Asia and Africa must be reckoned with. The showdown may be near.

"Missionaries, Go Home!"

Foreigners who try to convert Hindus are resented by many fiercely patriotic people in India since the war. Missionaries have to be skillful diplomats these days

"PERMISSION REFUSED" is the answer given fairly often these days when young Americans ask to be allowed to enter India as missionaries. Tension has been building up steadily in India between Christian missionaries and the Hindus, and even between Hindus and Indian Christians.

These pressures were beginning to develop when I was in India in 1952 and 1953. They have been increasing since then. I have felt them myself, through the reaction to certain articles and books I have written about India which were published there as well as here.

NOT FAR FROM NAGPUR, a city of nearly half a million in central India, a new point of friction rose about two years ago. It was brought up in the attempt by certain groups within India to discredit missionaries. A few foreign missionaries in Madhya Pradesh, the province of which Nagpur is the capital, as well as in Bihar and Assam, have talked politics to the Hindu people. They asked the villagers to compare their status under the present government with their condition under Western rule, speaking unfavorably of the free India. Although only a dozen missionaries are guilty of this, there has been much excitement about these incidents.

About the same time Prime Minister Nehru, on a visit to the frontier between India and Burma, made accusations against specific missionary groups working among the Naga Hill tribes of that area. But he made no generalizations about all missionaries. Among more than 5,000 missionaries in India, there are a few who talk politics injudiciously.

WE ENCOUNTERED another political explanation for the tensions. That was, of course, the small but noisy and devout Communist party. This Indian group is bitterly anti-American and claims that practically all Americans are imperialists, even those who have devoted their best years to humanitarian work in India.

I spoke about 30 times at public meetings in Madras, New Delhi, Calcutta, Nagpur, and small cities. Usually, during the question period, I was asked to answer many questions having nothing to do with the subject, which always was either education or journalism. These queries came from the minority of anti-American Indians who always appeared. They brought up U.S. foreign policy, culture, or racial problems. The questions often were based on prejudice or misinformation.

"Sir," asked a severe-looking woman in a front seat, "why did the U.S.A. start the Korean war?"

"My topic has been the American and the Indian press," I replied. "I don't see how your question relates to my subject. I cannot speak officially on American foreign affairs."

By ROLAND E. WOLSELEY —Professor of Journalism, University of Syracuse

"But some of us would like your answer to that question, sir. Why did the U.S.A. start the war?"

"But you make an assumption I cannot accept. You say that the U.S.A. started that war. What is your evidence for that?"

There was silence for a few moments until some friendlier person in the audience prodded the questioner with "Give the evidence, give the evidence."

The accuser then said: "American troops invaded North Korea. Is that not true, sir?"

"What is your evidence for *that*," I asked in return.

Silence again, and then another question, this time on the proper subject and from someone else.

NON-COMMUNISTS in India, which means all of India's 360 millions except the 50,000 Communists and their fellow-travelers, have little knowledge of Indian or U.S. foreign policies. After all, only 17 per cent of the people of India can read. The villagers, who comprise the bulk of the population, are busy with daily problems of survival.

CHRISTIAN STREET PREACHERS USE AMPLIFYING SYSTEM AND SELL TRACTS IN INDIAN TOWN

But the non-Communists we came to know generally wished their country not to take part in any way in the conflict between the Western and Communist nations. They are especially sensitive to U.S. policies. They resent the idea that India must take sides to remain on friendly terms with America.

RELIGION MUST SHARE with politics in the explanation of the troubles over Christian missionaries. Extremist national groups, such as the Jan Sangh and the Hindu Mahasabah political parties, are just as harmful as the Communists in creating difficulties for Christians, especially for Americans. They can stand no criticism of India, either from within or from without.

These right-wing groups are minorities, but like the Communists are tightly organized and zealous. Steeped in Hindu orthodoxy, they are blind to the fact that Communists would destroy the Hindu religion along with Christianity. Christian Indians and liberal Hindus enrage them because they prevent India from becoming entirely orthodox Hindu.

Christians from other countries they consider dangerous interlopers. Any implication that Christianity offers progress for India's people spurs them to attacks on Christians in the press, at public meetings, and in their literature. If communism ever comes to India it may very well be because the orthodox Hindus are so full of nationalistic pride that they refuse the help they need to save them and their country. These communalists, as they are called by Nehru and others, have put many a missionary on his guard.

SOME EXPERIENCES I have had with a book I wrote while in India will illustrate the necessity of being cautious. Before I went to Asia I was asked to write one of the mission study books for use in the U.S. in 1954-55, with India's social problems as its subject. I set out to do this with the aim of telling American Christians what those problems are, without attacking India's religions or people. The result was *Face to Face with India.* Although intended for Americans only, copies reached India and a few found their way into the hands of orthodox Hindus. Their reactions reveal the temper of the times.

Among social problems the book faces are work, health, education, literacy, crime, politics, and religion. I tried to show their effect on the lives of typical people in Nagpur. I wrote in the preface: "The hope is that the reader not only will read about those problems but also . . . will desire to do something about them."

But orthodox Hindus saw only two things in the book. 1) Facts about India's need for more and better food, for modern farming methods, for a better-educated populace, they say, discredit India. 2) I imply that Christ's way might advance India as Hinduism never has succeeded in doing. That view, they declare, is religious bigotry.

ARTICLES ATTACKING the book began appearing in India last year, each written by an orthodox Hindu. A particularly bitter article is by a graduate student in my own Nagpur University classes who assisted me with interpreting and working out certain details for the volume. He likens me to Brutus, says that I paint Indian villagers black with a tar brush so as to get more money and help for the Christian missionaries.

A significant sentence appears in another article. "The book appears at a time when the Indians have started questioning the motives and methods of foreign Christian missionaries and their Indian proteges."

Evangelists, not the medical, educational, agricultural, or other missionaries are the main source of the trouble. They are the people directly seeking to convert Hindus. And they are not always wise and skillful.

While visiting American Christian friends in Bombay, for instance, an American friend of mine traveling in India last summer was at dinner one night in their home. Another guest that evening was an American minister, sent as an evangelist years before by a large U.S. denomination.

"We must *make* these Hindus accept Christianity," this evangelist exclaimed. And then he thundered: "We must *force* them to see the light."

Of course that's all wrong. Christians in India must work in a comradely way with non-Christians, and set examples of helpfulness and friendliness, but make no use of threats.

THIS POINT was driven home by an incident that occurred to an Indian Christian holding a government post in the province where we lived. Modestly and quietly this Indian man and his wife seemed to us to live Christian lives. Having seen Christian deeds exemplified in the missionaries who converted him, this man, whom we shall call Bhaskar, was ready to set an example too. While spending a night in a village during his tour of duty, Bhaskar was about to go to bed when a large motor car drove up to the small hostel, which had only two rooms and a veranda. He had a right to use one room; the other was being occupied by a non-Christian official, Ramchandran.

Two men and a woman, well dressed

and obviously well-to-do, got out of the car. "My wife is very ill," said one of the men to Bhaskar. "Do you know of a doctor near here?" Bhaskar knew of one ten miles up the road. He suggested that if the man did not know the place that he take one of the village people with him in the car to fetch the doctor.

"Are there any accommodations here?" the man asked. "I must not move my wife any farther. She is too ill."

Only the two rooms being used by Bhaskar and Ramchandran were available. Ramchandran said nothing, but went to his room and locked the door. Bhaskar surrendered his room without explanation. The sick woman was carried in, and her husband went off for the doctor.

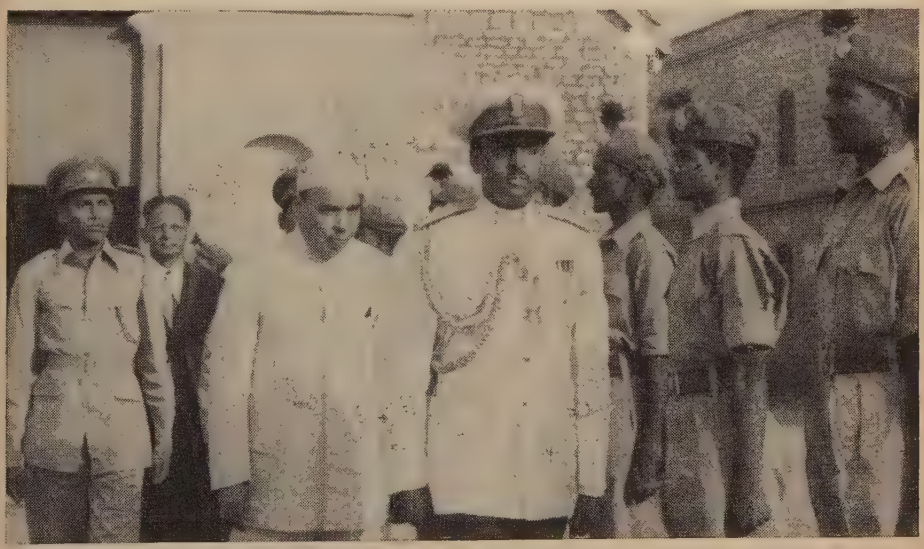
Bhaskar thought nothing of throwing a cloth on the veranda floor and spending the night there. The next morning early, when the travelers were ready to move on and the doctor had come and gone, they arose and found Bhaskar sleeping on the floor. Their preparations for departure awakened him.

"I understand that that was your room and that you are a district officer," the husband said. "Why did you give up your room to us?" he asked.

"I am a Christian," Bhaskar replied, "and I wanted to be of help."

MORE CONDUCT like that will help relieve some of the tensions. Can anything more serve? I think so. Disagreements between Christians, stirred up by leaders of reactionary Christian sects, or disputes arising from disagreements over mission-owned property, must be halted. Missionaries must be more than ever on guard about intruding in domestic politics.

And possibly most important of all beside Christian witness itself, is giving Indian Christians control and administration of church enterprises heretofore managed by Westerners, even if some inefficiency, loss, and waste result in some instances because of inexperience.



MANY INDIAN OFFICIALS are friendly to missions. The first governor of the newly formed Andhra State visited Lutheran college in Guntur and praised the work of its missionaries there

O GOD, who resistest the proud and givest grace to the humble: Grant to us true humility, after the likeness in which Thine only Son hath revealed it in himself, that we may never be lifted up and provoke Thy wrath, but in all lowliness be made partakers of the gifts of Thy grace; through Jesus Christ, Thy Son, our Lord. Amen.

Build Yourself a Mountain

Life can be stale, flat and monotonous unless there is some height which we can climb to get a new perspective

IN AN ENGROSSING STUDY of life entitled *Man the Unknown*, Alexis Carrel discusses the ironical situation which has arisen in our time. He portrays man's gradual victory over many of the killer-diseases while at the same time resistance to worry seems to have lessened. At the very time when men need the best of mind and spirit, they find their strength dissipated.

The presence of deadly possibilities in this world which upset the ordered ways we contrive have much to do with this sense of worry. But there are other causes, such as the loss of a sense of companionship. Lonesome people begin to be victims of self-pity. Whenever a person starts to feel sorry for himself,

By RALPH W. LOEW

Dr. Loew is pastor of Holy Trinity Church, Buffalo, and author of the forthcoming book, The Church and the Amateur Adult.

he is in danger of losing his way. He becomes irritable, selfish, supersensitive to little hurts. His lonesomeness has caused him to lose contact with his God, with his own best self, with his neighbor.

JUST AT THIS POINT a man needs to be held by a companioning faith and by a sense of at-homeness with purpose beyond himself. At this point he needs to pray, not as a beggar scrounging for crumbs, but as a man who, standing at full height, rising to his very best, knows yet the greatness on beyond him. It isn't a false humility, a kind of Scrooge-like rubbing hands, talking about how humble we are.

The humble scientist is one who has given full sway to whatever powers and experience are his and still recognizes the immensity of the world he has to explore. The humble musician is one who has known the need of disciplined work and magnificent imagination until he is stirred by the greatness too magnificent for speech. The humble workman is one who confidently attacks his job yet understands that he must keep his life open for a new skill. The humble housewife, the humble doctor, the humble leader are all persons who have learned the patience of a great discipline, the lure of a great dream and the challenge of a great hope because they were not content to go it alone.

THERE IS a wonderful symbolism in the Old Testament by a poet who knew the meaning of humility. He'd learned companionship with greatness and he spoke of his life as an empty cup. Recognizing the greatness breaking through to him, he said, "my cup runneth over."

Think of the difference that kind of humility makes. Here you start out on a Monday morning grumping about life—nothing in your cup at all. Then a look up, and goodness flows in. Suppose you could come to a Monday morning with your cup dripping over with reverent strength, what a difference in that week!

ON THE WEST COAST there is a tall mountain which rises abruptly from the low landscape all about. In every direction there is a monotonous flatland with nothing of particular beauty. But that tall mountain rising up gives meaning and beauty to everything about it.

Life is like that. Most incidents of our life are not notable. They are the flat, monotonous, routine experiences. They even have some drudgery and staleness about them—unless one has a great faith. Then, out of that companionship, there arises such mountainous beauty that the tallness of faith gives meaning to the ordinariness of life's events. In fact, nothing then is ordinary.

If you think humility is a groveling in the dust and a sacrifice of all that you are, look again. The truly great are those who have known their littleness because they stood at their full height, reached out to their farthest, and standing there saw that at their best they still were but specks of dust, hopeful human beings, great because of being given greatness.

There are madmen in our midst these days, who cut themselves from others, drive great wedges between groups and people, talk as though it is theirs to order the human destiny and theirs alone to contrive the dreams of mankind. Whether they are dictators of nations, tyrants in a factory or thimble-high Napoleons, terrorizing their own families, these are life's lonesome people. They are cut off from the highest and left with only their own mad thoughts. To all of us, and especially to these, a great prophet once stated in calm faith, "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God."

City Boys See Cow . . . .

By GRACE HARTMAN GEIGER

Youngsters from slums discover green fields, climb trees, go swimming, learn that somebody loves them

IT WAS THE LAST WEEK of the summer season and at Camp Whitmer things were quiet. There were birds singing in the trees and crickets chirping in the grass. But the camping season was over, and the sound of children's voices—of boys and girls laughing and playing—was gone.

Mary Lou Morgan began to pack her suitcase for the trip home. As she started gathering up things, she thought about the past two months—the experiences those weeks had brought, the satisfaction of working with these children. Most of them came from poor sections of Philadelphia, sent to the country for two weeks by the Social Mission Society.

Some paid all of their camping fee—which wasn't set high. Some paid part of the required amount. But there were others who would have had no opportunity to get away from their small, crowded homes and the hot city had it not been for the camp fund raised by the Social Mission Society, and for the staff workers who saw to it that they were sent to camp for those wonderful days.

WHAT ARE THESE children like? What kind of homes do they come from? Many live in two- or three-room apartments or in small, rented houses. The fathers, for the most part, are unskilled laborers. Some do not work, but live on public assistance. In some homes there are no fathers. Many of the mothers work as servants. There are no such things as family vacations. The summer is long, the days and nights are hot. There are many days when time hangs heavily on a child's hands.

AMONG THE GIRLS who came to camp this summer was Dolores, a 12-year-old Negro who was having trouble. She is one of four children in a home which knows no father. Dolores came to camp with the feeling that the whole world was against her. She couldn't seem to get along with people. But somehow, after a few days, she found that people weren't against her. The girls wanted her to join in their games, to help with handcraft. It was fun to learn new songs. She loved the swimming period when she could splash around in the cool water. The counselor gave her swimming lessons.

But perhaps the time Dolores liked

best was bedtime, when the counselor told a Bible story. The lights were put out and the counselor went to each child in turn to hear her prayers and say "Goodnight." This was the time most of the children liked best—a time for confiding their problems to the counselor, who lent a sympathetic ear and gave a reassuring pat and a goodnight kiss.

Dolores began to relax, to talk about herself to the counselor. She began to feel that perhaps she could get along with people and that maybe they weren't all against her.

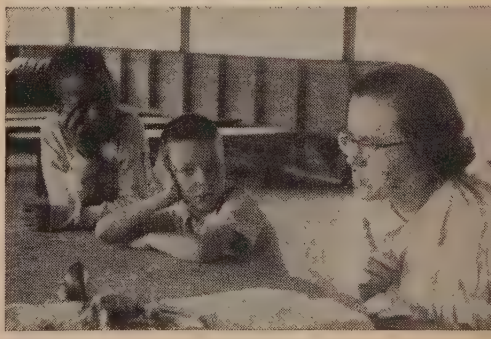
THERE WAS TEDDY, who came from an unchurched home and whose mother and father are divorced. Perhaps at home there was no one to answer the many questions which crowded into his 10-year-old mind. What is God like? What is life about? Under the guidance of the counselor, Teddy began to understand something about the love of God. One day Teddy volunteered to pray. He thanked God for the fun he was having, for the fact that another boy had passed his swimming test. Then he asked for help in understanding some of the problems which arise in the process of living together.

RAMON DID NOT come from a settlement house. At nine, he was too young to go to a city camp and was referred to Camp Whitmer through a school counselor. It was learned, also, that he attended a Lutheran Sunday school. (Occasionally Sister Betty, the director of the Social Mission Society of Philadelphia, receives calls from schools or other agencies, referring children to camp who are in need of group-living experience.)

Ramon was a displaced person. His father had been ill, and there was no money to be spent on vacations. Some of the ways of doing things in America

SWINGING ON A TREE is something new for children whose only playground has been city streets. Learning to swim is as big an adventure as taking a trip to Europe. Visiting farm to see cows and horses was a dramatic event.

MOST OF ALL, children at Camp Whitmer saw a real demonstration of Christian love. The camp is operated by a Lutheran agency, the Social Mission Society of Philadelphia, which also supports the Lutheran Settlement House and Haverford Center in Philadelphia.



COUNSELOR AT WORK
Christian living is contagious

were still strange to Ramon. But it didn't take him long to adjust himself to life at camp. The boys made him a part of their activities and helped him to learn—whether it was the boys from Frankford Settlement in the Kensington section of Philadelphia or the boys from Haverford Center, situated in a thickly populated Negro neighborhood in West Philadelphia. This experience of living and working together in a Christian atmosphere was wonderful for this boy who had come from behind the Iron Curtain.

Jane, a 13-year-old, turned out to be a leader among her group. She is the kind of person who is able to draw others into activities. She has an ability which the staff at the center will watch with interest, so this trait of leadership will develop through the winter months.

AS MARY LOU went about her preparations for departure from camp, she thought not only of the children with whom she had worked but of the fine group of counselors who had helped her. This was the second summer she served as director. After last year's experience, she wanted to come back so she could again be with these children who need recreation, guidance, and the feeling that someone cares for them.

This year the staff had been gathered from many places, some quite distant. Pelagia Basconcillo, for example, is a young woman from the Philippine Islands. Pelagia handled the poison-ivy-and-mosquito-bite department. In her home town, she is a registered midwife. The United Lutheran Church is making it possible for her to go to nursing school here in the United States, so she can be of more help in her community when she returns home.

Rudolph Nibbs, a dark-skinned young man from the Virgin Islands, helped with the counseling for a couple of weeks. He has been in the U.S. helping with a work project at Annunciation Lutheran Church, a project sponsored by the Luther League of America.

THERE were counselors from the South, and others from towns in Pennsylvania. Dawn DeBraal, who served as cook, is a home economics teacher in Illinois. As head of the food department, she was very popular. The food disappeared

rapidly, almost as soon as it was served.

Under her guidance, the chore of dish washing and drying was no menial one, but a period of fun and singing. Each child chose what part of the kitchen detail he liked best, and meals and dishes were swiftly cleared away three times a day. The children were learning to live and work together—for some, a new experience.

Paul Hoh, the camp's business manager, had been a big help. This was his second summer at Camp Whitmer. Paul's only previous camp experience had been as a teen-age camper at Nawakwa. But he had enjoyed working with the children last summer so much that there was no question in his mind about returning this year. Paul is entering Philadelphia Seminary this fall.

Barbara Ann Teagle is a local girl. A Negro Methodist student from Philadelphia, who is studying in a North Carolina college, Barbara Ann worked particularly well with the children. She is studying to be a medical missionary.

An important project undertaken by the children this past summer was the building of an outdoor chapel. A cozy spot down by the creek, which the children particularly liked, was selected as the site. The altar was built by the children with the help of Jack Rodgers, one of the counselors. A cross was made and placed on the altar, and the chancel was set off with a railing of crossed sticks. The children felt that this was especially their own place of worship, since they had created it, and in worshiping and studying out-of-doors, close to nature, they felt nearness to God.

All of the staff members worked hard to make the children's stay at camp happy and interesting. This whole experience of living together, close to nature, was a revelation for many children.

They enjoyed the sunshine, the view of the stars at night, running around in the grass, climbing the "Tarzan" tree, and visiting a nearby farm to see the animals.

The relationship between the counselors and their charges was, to some, unlike anything they had experienced at home. In so many of these homes no love is shown. Not only is the love of parents unknown, but the love of Jesus is something of which they have never heard.

Christian living which can be caught as well as taught, and the whole idea of Camp Whitmer, situated near Hatboro, Pennsylvania, is to provide a period of Christian living out-of-doors to teach the love of Christ and how a Christian life can be lived.

There are times designated in the camp program for Bible study and there is grace at each meal. But there is lots of time for fun and activity—swimming, crafts, singing, games, hikes, outdoor cooking, and lots of other exciting things which these boys and girls take back to their homes as pleasant memories.

A mixture of children and grown-ups of several different colors, nationalities, and backgrounds, lived together in a pattern of harmony and Christian fellowship as Christ would have it.

Christian personality develops through participation in the creation of a Christian society.—D. Campbell Wyckoff *in The Task of Christian Education* (Westminster)

The Congresswoman from Minnesota

Mrs. Coya Knutson, raised on a Middle Western farm, thinks national problems should be solved according to principles of the Christian faith

By FRANK VAN DER LINDEN

ZION LUTHERAN CHURCH at Oklee, Minnesota, had to give up an organist, choir director, and Sunday-school teacher, all in one, when Mrs. Coya Knutson went to Washington as the first Congresswoman from her state.

A year in the capital city—which is supposed to have a reputation for wickedness—has not weakened Mrs. Knutson's strong faith. She regularly attends the Sunday services at Luther Place Church on Thomas Circle. She thinks the minister, Dr. Walter B. Freed, is one of the city's best. "I like him," she said in an interview with THE LUTHERAN. "I feel I should go to a church of my own faith.

"I have to confess that my work is so time-consuming that I am not as active in church activities as at home," she went on. "But I have spoken at several seminars and made radio broadcasts."

REPRESENTATIVE KNUTSON feels the service of a member of Congress can be a strong influence in promoting world peace and brotherhood. "I felt that I had a moral obligation to get into political life," she said. "I have found that you can't separate the church, on one hand, and civil law on the other, without any connection between them. Both must work together.

"The Apostle Paul realized that man is a weak creature. He bade the people of the early church not to conform to the world but to transform it, and each of us should do what we can in our daily lives, to bring about a better world.

"I certainly feel that my spiritual studies have given me a better understanding of world problems. As an individual, you can't build a fence around yourself. You must help your fellow man. So, as a nation, America cannot live to itself and let the rest of the world go by. We must minister to the needs of other people."

AS A FARMER'S DAUGHTER, who represents a farm district—and the only woman ever to serve on the House Agriculture

Committee—Mrs. Knutson is working hard for a farm program that will distribute America's surplus food to low-income people in the United States and abroad.

The farm problem, she feels, is one of poor distribution. It does not make sense for farmers to suffer low incomes because of bountiful supplies of crops, for which people in the rest of the world are hungering. "No piecemeal solution will work here," she said. "It is an over-all, long-range, planned program, that will come the nearest to preserving our rural way of life.

"We must be concerned with agriculture, to prevent a complete breakdown of that part of our economy. The great depression is burned into our memories by the twenty-five-cent wheat and five-cent cotton, the loss of farms through foreclosure, and the great swirling black clouds of dust that blotted out the sun and the hope of a crop for another year. With it came grasshoppers."

Mrs. Knutson was speaking from personal experience. "I lived on my parents' farm in North Dakota at the time the grasshoppers stopped for lunch," she said. "When they took off, our crops went with them."

Up to that black time in her life, Cornelia Genevieve Gjesdal had lived a placid existence. Her father, Christ Gjesdal, and her mother, the former Christine Anderson, came to this country from Norway and prospered on their farm in North Dakota. Cornelia Genevieve (who changed her name later to Coya) won her B.A. at Concordia College at Moorhead, Minnesota, where she sang soprano in the choir besides playing the organ and piano. She majored in music. Afterward came post-graduate work at Moorhead State Teachers College and at the Juilliard School of Music in New York.

Miss Gjesdal had dreams of becoming an opera singer. Instead she became a schoolteacher. She also was a "farmer-field woman" for the Agricultural Adjustment Administration, and served on the county welfare board. While teaching at Plummer, Minnesota, she met Andrew Knutson. They were married in 1940. They have a son, Terry, 14. Mr. Knutson runs "Andy's Hotel," which the family owns, and works for a farm implement store in Oklee (population 500). Mrs. Knutson used to be a combination hotel manager-m a i d-and-restaurant operator, too, helping her husband, before she went to Congress.

Two terms in the state legislature prepared her for the big jump into the national field. At St. Paul, she sponsored bills providing resident emergency maternity care for veterans' wives, educational aid for handicapped children, and improved sanatoriums—examples of what she means by "practicing Christianity in politics."

When she entered the race for Congress, few of the experts gave her more than a fighting chance. She was a Democrat in a district that had had a Republican Congressman for a dozen years. In the 1952 election, Congressman Harold Hagen had won 70 per cent of the vote. Furthermore, the people of the Ninth Minnesota District had not been in the habit of sending women to represent them in Washington.

But Coya was anything but coy. She went after the job with the same energy and industry which she displayed in helping to run "Andy's Hotel," teaching school, and playing the organ at Zion Church.

She shook hands with farmers and their wives all over the district, which covers

fifteen counties in the Red River valley, running clear up to the Canadian border. Her husband helped.

"My Coya wants to go to Congress," he would say to the customers in Oklee. Nor was it precisely a handicap for Coya to be named "Knutson" when running for office in Minnesota.

When the ballots were in, they showed that Mrs. Knutson had won by 2,335 votes, carrying eleven of the fifteen counties. She had made political history.

Minnesota's first Congresswoman went to Washington last December, even before she could move into the office which she inherited from a defeated Californian.

Young Terry accompanied his mother to Washington but only for a brief sightseeing visit. He and his father stayed at home during the congressional session.

"I KNEW that being a member of Congress was not all glamor," Mrs. Knutson said. "I came here to work, and I like it."

During the first session, Mrs. Knutson concentrated on the farm bill and on matters of special interest to the people of her rural district. She was in constant demand for speeches, and made as many as she could. During one recess, she made a trip to the Dominican Republic with other members of her committee. This trip opened her eyes to the poverty of the people in other lands. After her return, she said:

"Today we face a world immensely interrelated. Dependent on each other for trade and good will, our countries also face domestic problems of similar nature. The social progress of our country comes under not only the scrutiny of ourselves, but of the whole world. We need to show our interest to the world—more interest in people than in cold, hard money."

During House debate on foreign policy, Mrs. Knutson backed a Raw Materials Reserve Plan so that "nations not as fortunate as ours" could draw on America's reserves and "thus feel more secure."

"We are all looking for some kind of solution to the cold-war problem, but this wish cannot materialize unless the big powers effectuate solutions that would be acceptable to the smaller nations," she said. She supported President Eisenhower's attempt to reach an agreement that "will put our minds at rest about an atomic war and its devastating consequences."

MRS. KNUTSON said she has found that, contrary to popular belief, most Congressmen work hard. She has also found that "there are a lot of fine Christian people" in Congress. "You can tell that they are trying to live up to their moral obligations," she said.

"People are all wrong when they say, 'Politics is all dirty.' Those people generally do nothing themselves to clean it up. I want the clergy and the leaders of the church to be more interested in politics, and not to sit on the sidelines, making criticisms. I've said that at church seminars, and I believe it."

For herself, the former choir director of Zion Church makes no boasts of great achievements. "I am just trying to do my job," she said. "My first year in Congress has been a great educational experience. I think I have learned how to be a better legislator, and to improve my effectiveness in behalf of the kind of peaceful world which everyone wants.

"We have too many factions, each jealously guarding its interests in fear of giving up something. That kind of fear must be overcome. We must have a common bond in Christ. We need a national unity which will strengthen our nation and persuade other nations to live together in peace."

JOURNEY INTO JEALOUSY

What happened in Linworth High was like a terrible dream. "It happens to most of us," Lacy's teacher said

By RITA PUTTCAMP

MRS. EVELYN, her music teacher, was happy when Lacy told her. "Oh, Lacy, that's fine. The women's club! I've never had a pupil sing there before. I'm proud of you."

Lacy was excited. The women's club usually asked musicians from the county seat to sing for their meetings, and seldom asked local people. Especially not a high school girl.

Lacy was glad she had that engagement. It was something to look forward to during those next terrible weeks. For Allene Custer started to Linworth High that fall.

"ARE YOU SURE, LACY?" HE ASKED. "IT CAN BE A DEADLY SICKNESS."

ALLENE WAS NEW in town. She was a freshman and she was a singer. The girls couldn't wait to tell Lacy about Allene.

"Wait till you hear her," they said. "She has a wonderful voice."

I'm not jealous, Lacy told herself. But when she heard Allene, she couldn't be sure. On Thursday, Allene was at the girls' chorus rehearsal.

"Lacy," said Miss Hamilton, "you and Allene carry first soprano alone today. Miggy, you and Diane drop down to second, and Anne, take alto. Let's see how that balances."

First they sang a song from last year which Allene didn't know. Lacy's voice rang out strongly. She was a little uncomfortable to know that she was singing more loudly than usual because she wanted Allene Custer to hear her.

Lacy resolved to be careful. She knew the other girls were watching her. Allene must be very good to sing in a girls' chorus. Until now it had been limited to juniors and seniors.

ALLENE KNEW the next song. The addition of her voice, strong and assured, made the group sound better than it ever had before. Lacy was careful to smile cordially at Allene for the benefit of the girls who were watching so closely, but she didn't feel like smiling.

"Wow!" said Miggy when they had fin-

ished. "If we sing like that at the festival next spring, we'll get all the prizes."

"And we'll have two soloists instead of one," added Anne. But everyone knew that Linworth High would be allowed only one soloist at the festival, as always.

By the time that period was over, Lacy wished she could go somewhere and hide and never come out again. She had never been jealous of anyone before in her life. But she was jealous now, sickly jealous of a freshman girl.

Lacy wore her prettiest dress to the women's club dinner Friday evening. She had never sung better. The women told her so, enthusiastically.

So when she saw Allene on Monday, the jealousy had abated, although it was always there in the back of her mind.

IT WAS JUST after the Christmas holidays that she had the dream. Perhaps she had been repressing her feelings about Allene too much, but the dream took care of that. *Allene was everywhere that Lacy had ever sung—at teas, banquets, radio programs. And Allene was doing the singing. Lacy ran out of the women's club dinner and heard Allene singing "American Lullaby," to Linworth High where Allene was singing "The Hills of Home." After she had heard Allene singing "If I Could Tell You" for the Rotary Club, Lacy ran to her church. She closed the door and leaned against it. Allene Custer couldn't get in here. But someone was singing in the church, and Lacy didn't have to look to know that Allene was there, singing "The Lord's Prayer."*

"Those songs are mine. Those songs are mine," Lacy protested. The words seemed to ring out in her bedroom when she woke from the dream.

LACY'S STOMACH was churning so badly she couldn't eat breakfast. She probably wouldn't have gone to school except that she had a civics test she couldn't miss. After that test, she felt ill again. The classroom was so hot and stuffy that she grabbed up someone's sweater and went outside.

It was snowing and the January wind was wild. The weather was calm compared to the state of Lacy's insides. She kept gritting her teeth and telling herself she would be fine—right up to the moment she lost her lunch.

Lacy was horrified. But somehow, it didn't much matter. It was just the final humiliation in this humiliating sickness she had carried since last September.

Lacy was leaning weakly against the side of the building when Flynn Howard came along. Highest on the list of the boys or girls whom she wouldn't have wanted to see her just then was Flynn Howard.

Flynn had started out at Linworth High as a promising athlete. But the summer before his sophomore year Flynn had been stricken with polio. That ended his career in sports, but he was still enormously popular. All the girls liked him. He was handsome and brilliant and witty . . . and he was here.

"I SAW WHAT happened, Lacy," Flynn said quietly. "Are you all right now?"

Lacy nodded weakly.

"What's the matter, Lacy?" Flynn asked.

To her horror, Lacy started to tell Flynn Howard—of all people—exactly what was the matter. From the beginning right up to the dream last night, Lacy told Flynn the whole story.

"So I'm jealous," she said. "Were you ever jealous?" She looked at Flynn's brace and heard herself saying, "It's even worse than polio. Polio twists your body, but jealousy twists your soul."

"I've had polio *and* jealousy," said

Flynn cheerfully. "You think I like being scorekeeper while the other fellows play? But get it under control, Lacy. Don't let it control you."

"It does," Lacy said wearily.

"It won't, now that you have admitted to me that you are jealous," Flynn said. "See if you don't feel better about it. Allene's a cute kid, but she'll never take your place with us, Lacy."

"She has a better voice," Lacy said, admitting it for the first time.

"But we've grown up together," Flynn said. That is how it started with Lacy and Flynn. Somehow, the better she got to know Flynn, the less Allene mattered.

BUT WHEN the invitation to the spring festival came in March, Lacy's sick uncertainty came again. Lacy didn't have to tell Flynn. He sensed the build-up of tension in Lacy. Sometimes Lacy's nerves seemed so tight that she couldn't be pleasant even with Flynn.

"Let's walk it off," he would suggest. They would swing off down the street, Flynn's stiff leg and brace making him lurch a little, reminding her that Flynn had a battle to fight.

Those walks! Flynn never gave Lacy a chance to think about Allene or singing. He kept up a steady stream of jokes, or he would give a long mock-lecture on some weird subject, or he would start a serious discussion.

It was on one of those walks that Lacy spied a nickel lying on the sidewalk.

"THERE'S A NICKEL," she cried in the middle of her sentence.

"Oh, leave it for some little kid to find," Flynn said without stopping. "What does a nickel mean to you?"

Lacy had stopped for the nickel but she started on again without it. Something pricked at her mind, something she couldn't touch just yet, but she felt comforted.

"And you were saying?" Flynn prodded, but Lacy scarcely heard him. She was thinking about Allene Custer.

"I think I'm cured, Flynn," she said quietly.

Flynn stopped in his tracks.

"Are you sure, Lacy?" he asked gently. "It can be a deadly sickness."

"I'm recovering," Lacy said with a smile. "And I'm going to get well faster by suggesting that Allene Custer go to the music festival this year instead of me."

"Be sure," Flynn said.

"You said, 'Leave the nickel for some little kid to find.' I've been grabbing at nickels, I guess. Nickels buy what you want, but . . ."

"They don't buy peace of mind," Flynn supplied. "You need more than nickels or singing engagements to do that, don't you? That's growing up. We'll be gone from Linworth High next year. Allene is just settling in. It will be getting more and more to be her school . . ."

"She's never been to a festival," Lacy said, thinking out loud. "There are things I can help her with."

LACY'S FACE was stiff as a Halloween mask when she faced Miss Hamilton. She couldn't speak naturally. The bitterness was too well remembered, but she was determined to speak before she had a chance to change her mind.

"I think Allene should go to the festival next month," she said in a strange, tight voice.

Miss Hamilton looked startled.

"What brought this on?" she asked, her eyes searching Lacy's face.

Tears stung Lacy's nose.

"She's been getting better and better," Lacy said. "I think she should have the chance to go, that's all."

The tears were ready to show.

Miss Hamilton's slender hand touched Lacy's.

"You're sure, Lacy?" she asked softly. "Is it over or are you still torturing yourself?"

"It's over," Lacy said, not trying to stop her spilling tears. "It's been awful, but it's over."

And it was.

"It happens to most of us, you know," Miss Hamilton said.

"Allene . . ."

"Allene is good," said Miss Hamilton. "But she isn't going to the festival. Mrs. Evelyn and I worked it out that she should have a radio audition the week-end of the festival. She is a freshman and has chances at the festival later. You're a senior, you know. Now, forget everything but your singing, Lacy. You've only about three weeks to learn your song."

LACY WAS HURRYING out of the music room when she bumped into Allene entering. The moment had come.

"Good luck on your audition, Allene," she said cordially. "You have a wonderful voice. Show 'em how Linworth High teaches her kids to sing."

Allene's laughter bubbled with her surprise and pleasure. And Lacy swung down the corridor to study hall. She felt that she had just finished a long journey. "Dear God," she prayed, "don't ever let me make that kind of journey again."

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IF WE ENTERTAIN FEARS, worries, unforgiven hurts, grudges, and bitterness, it will be as though we have pushed the unresolved rubbish of the day through the trapdoor of the mind. Ultimately, while we keep our home reasonably clean and respectable, there will be the aroma of despair from that trapdoor to infest the mind. Life is like that.

—RALPH W. LOEW in *Hinges of Destiny* (Muhlenberg)

✠

"BEAUTY FOR NEXT SPRING"

THE OTHER DAY I was glancing at the new fall catalog of a nursery. The line on the first page, *"Plant this fall for beauty next spring,"* immediately caught my eye far more than the "unsurpassable" yellow trumpet daffodil.

How wonderful, I thought to myself. Early in the spring, out of the deadness of winter, these golden yellow flowers will burst into bloom because their bulbs were laid in the earth in the fall.

Death and life are like that, too. We die but our souls live. And one day, when Jesus comes again, our bodies also will be raised up and, united with our souls, will share in the blessedness and activity into which the soul had previously entered.

But if we are to have "beauty for next spring," it will be because we believe that Jesus Christ is our Saviour who with his cross and empty grave forever vanquished death.

—ROBERT H. THURAU

FIVE MAKE A FAMILY———

LIKE SON, LIKE FATHER

DAN WAS still a little grumpy as we started for the school. Our set-to with Pete about this baby-sitting business had complicated an already muddled evening.

"What am I?" he demanded. "A baby or something? You send a baby-sitter in here and I'll—I'll—"

"It's not you we are worried about," I explained for the umpteenth time. "You know how to behave and so does Susie. And I don't think there are any desperate characters waiting to pounce on you—"

Dan looked at me, one eyebrow raised.

There has been a "peeper" in the neighborhood, which has made a lot of people uneasy, as anything abnormal does. Still, there had seemed no sense in telling the youngsters and arousing a storm of unnecessary fears—not to mention the unanswerable questions we'd be bombarded with. I cleared my throat and continued, "If some of your pals come in and know there's no one home but you and Susie, there's likely to be bedlam. Having an older person here, even if it's just a high school boy or girl . . ."

"Then make it a boy. That isn't quite so bad," he snorted.

DAN LOOKED after him, as he stamped off. "I ask myself, 'is it worth it?' " he quoted from a movie cartoon we had both found amusing.

"Me, too. But what are we going to do? The school has these doings to keep the youngsters happy and off the street. The parents are supposed to take turns being chaperons. Surely we can't refuse."

"I don't see why not. The church does enough for the kids to keep them off the street. When we help out there all the time, I don't see why we feel we have to be in on this, too."

"I suppose that's right. I just didn't think so when Madge Maddox called me and said it was our turn."

"Said it was our turn! The nerve of it. I thought you signed us up for it."

"No, they went down the list the way they do for all those school affairs."

"Now, don't tell me everyone with youngsters in those age groups takes a turn. I know that just isn't so."

"Of course, they don't. There are always the ones who won't accept responsibility. You know how that is in scout work. They want their children to be in the troop, but ask for help and they have a million excuses. It's partly because I don't want anyone to think we are that sort that I told Madge we'd be there."

I HADN'T BEEN scheming in what I said, but I had touched a sore spot. "We always do our fair share and then some, whether it's in the church or the community. Just once in a while I feel we're asked to do an unfair share of the work for kids. Well, it won't hurt us this once."

I turned back to the telephone. I had had quite a time getting Joe Shaw's number. His family is new in the neighborhood and I understand the mother in the family hasn't been well. With the bills for her care, I knew the youngsters didn't have much spending money.

THAT WAS a week ago. Joe agreed to come—seemed eager, in fact. Then this evening, while we were at the supper table, he called to say that he'd got a job in the chain store putting stock on the shelves. He was sending his sister.

"Why, I guess it will be all right to send your sister," I said weakly.

"It will not!" hissed Pete. "I'll go out. I'll go to the movies or some kid's house. I won't stay here."

"Or—uh, have you a brother? Old enough to baby-sit, I mean?"

"Brother? Well, Harry could come. He's a freshman."

"Oh, that would be fine. We'll look for Harry, then. Seven o'clock sharp?"

Karen was undismayed by the change in plans. The only thing that mattered to her was that her parents were going to take their place and do their duty with the other parents of her school. I wondered whether her group-mindedness came from association with us or whether the boys and girls whose parents don't help feel as crushed as she seemed to feel elated.

NOT THAT I had much time for wondering. Karen started to clear the table before the dessert course was over. As soon as anyone put down a spoon, the dish was snatched away. "Something about this," observed Dan, "makes me think of the sign in the dressing-room near a golf course, 'No ball is considered lost till it stops rolling.' "

Susie was still nursing the scratch she got on her cheek this afternoon when the "play" space-war suddenly got rough. Pete was deliberately dawdling over his cake. He had nothing to contribute except sarcasm till Dan turned the conversation to the cub picnic last week. "By the way, Pete, I'd be glad if you would take a good look at this Harry character while he's here and see whether you think he might be den leader material."

"Hhmph." Then in spite of himself, "You mean, see if he's a good guy to get along with?"

"Yes. Give him a break, of course. But take him down in the workshop. See if he knows anything about tools. And show him your collections. See if he knows anything about rocks or insects."

"O.K. I'll sound him out." Unconsciously Pete sat straighter.

WHEN HARRY arrived and we set forth, Dan zipped down the street much too fast. "I sure hope there's no emergency while we are gone. That one didn't look to me as though he had much initiative."

"But Pete took to him—thanks to your build-up. Whatever gave you that idea?"

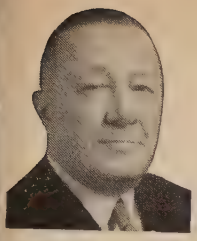
Dan laughed and slowed the car's mad pace. "I was looking at Pete and wondering why he was being such an itch, when suddenly it dawned on me that he might be jealous. And the sure cure for that follows right along—let him know you value his opinion."

"Worked like a charm, all right."

When we had parked in the school parking lot, Dan took my arm. "Let it never be said we shirked our duty. But I still begrudge the evening." I patted his arm and smiled at him in the light from the gymnasium door.

"Dan Melton!" the cheerful voice of Roy Maddox boomed out. He is on the troop committee for the Methodist troop and very active in district doings. "Just the man I want. How can we get some of these shy boys to mix with the girls a little more? You know boys better than the rest of us. Any ideas?"

"Now, let's see." Dan straightened his shoulders just like Pete. "Better get the lay of the land. What games have you planned?"



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Loyalty

QUESTION: I am finding that some of our boys and girls seem to have developed a stronger loyalty to their school, team, club, and other groups than to the church or anything connected with it. This is causing some of us anxiety, and some of our leaders have become discouraged. How can we bring these boys and girls around to a stronger loyalty to the church and its work?

REPLY: Loyalty will not be won by condemning these boys and girls for their interest in other things. Nothing will be accomplished merely by admonishing them to be loyal. Repeated urging is likely to drive them away.

It is possible that the schools have more than a proper proportion of the pupils' time, and for that reason are able to control their interest to a considerable extent. To remedy this situation the local churches could jointly appeal to the school authorities to grant time for the churches to work with their young people.

You will accomplish much by creating a church program for the various age groups which is attractive, interesting, and worth while. Furnish for them leaders of an interesting, friendly, attractive type who will work co-operatively with them, see their point of view, and be sympathetic to their aspirations. It may be necessary to build a new program from "scratch," perhaps dropping much of the old set-up and finding new leadership. It may be best to offer your young people suggestions and guidance, but give them a chance to have a large part in bringing any new program into being.

Loyalties and interest cannot be had on demand. They must be won step by step, and can be secured only if the program has real value and appeal. It should be supplemented by pleasant, friendly contacts with the young set.

Use of allowance

QUESTION: Donald is six. We have been giving him a weekly allowance for more than a year. We have also tried to have him divide his use of the money three ways—spending, giving, and saving. For a while that worked well, but recently he has been giving most of his allowance to his playmates.

Far be it from me to discourage his generosity, but I wonder whether this is good. It wouldn't be workable for grown-ups or young people, so I can't think of it as the right thing for a child. How can this be remedied without interfering with his liberal inclinations?

REPLY: Is Donald really generous? It is likely that he is "buying" attention, recognition, and status among his companions. He probably feels some kind of inadequacy in his relationship to the group, and is assuring himself of their good will and continued company by giving them money.

The problem will not be solved by withdrawing the allowance. You had better try to discover the real reasons for the boy's action, and help him find ways of measuring up to the "social demands" of his group. It may be that he needs to develop skills and acquire new social ways to meet his needs.

One of the Best Commentaries on John

The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text. By C. K. Barrett. Macmillan. 531 pages. $9.50.

One reason for writing the Gospel of John was to oppose the Gnostic belief that the Son of God could not have become a true human being. People who held this view thought that the man Jesus of Nazareth had been only a transparency through which the divine Christ had shone. The danger from such speculations was that the Christ of faith might be cut loose from the Jesus of history, as sometimes happens even today. As a missionary preacher, the writer of this Gospel insisted that the Son of God had really come in the flesh. But, ironically, the very people whose speculations he was opposing liked his Gospel so much that some Christian leaders thought he had conceded too much to the Gnostic position.

This is only one of the many problems that are clarified in C. K. Barrett's new commentary. Was the Gospel of John a product of a Hellenistic environment or a Greek translation of a book that had been written in Aramaic? Who was its author, and do we have it just as he wrote it? Or has this Gospel suffered mistranslations from the Aramaic into the Greek, together with some accidental dislocations in the original order of its chapters and verses? Has it undergone a process of editing, and if so, by what criteria can we distinguish these editorial additions?

Proceeding on the sound principle that the first business of an interpreter is to see what sense can be made of this Gospel as it stands, Barrett does not cut up and rearrange the text as so many other scholars have done. Nor does he think it necessary to resort to explanations which rest on supposed mistranslations from an original Aramaic document. His own working hypothesis is that "John" the writer of the Gospel, the Elder who wrote the Epistles, and the final editor of the Revelation of John were three different persons, all pupils of John the son of Zebedee, who, as a "son of Thunder," composed apocalypses.

This distinction of authorship has important consequences for the whole interpretation of the Gospel of John, which Barrett thinks was written near the end of the first century to interpret Jesus from a theological point of view to people living in a Hellenistic environment. He claims that its author had read Mark and that a few of his statements are best explained if he was familiar with matter peculiar to Luke's Gospel. He handled his sources freely as a preacher would do, but without falsifying their theological significance.

Recognizing this sermonic factor in the making of the Gospel of John, our commentary rightly abandons the harmonistic effort to interpret it as a chronological outline of the ministry of Jesus. One of its most helpful features is the light it throws on the complicated problem of distinguishing elements in this Gospel which belong to its author's own day from those which belong to the days of Jesus. Barrett interprets from the standpoint of "realized eschatology," but he does not think that the author of the Gospel of John meant to substitute the conception of eternal life beginning here and now for the hope expressed in the letters of Paul and in the other Gospels that Christ was coming again soon to judge mankind and to consummate his kingdom.

This commentary enables us to see more clearly just how the Gospel of John was inspired by the Spirit of truth which Jesus breathed into his disciples on Easter evening when he said, "As the Father has sent me, even so I send you." The work is comprehensive, fair, and well balanced, and open to truth wherever truth is to be found. It is one of the best commentaries now available.

Gettysburg, Pa. RAYMOND T. STAMM

Razzle-dazzle Preacher

Billy Sunday Was His Real Name. By William G. McLoughlin, Jr. Macmillan Company. 325 pages. $5.50.

This is a valuable book for a church about to embark on a large-scale evangelism program, for it is a study not only of Billy Sunday but of revivalism and evangelistic methods since the Civil War. The years of Billy Sunday's roaring success came just before World War I. His was a flamboyant, razzle-dazzle technique coupled with corporation-style organization and high-pressure promotion. His aim was to convert people to Christ. To Sunday this meant getting them to "hit the trail." He was the most spectacular star not only in the American clerical firmament but on the vaudeville circuit.

Lutherans, who seldom participated in Sunday's campaigns and were doubtful of his methods, will profit from this scholarly (a Harvard doctoral dissertation) but fascinating account of a recent chapter in American religious life. The author is not interested ultimately in the details of Sunday's life but in the significance of his career. He was a symptom of Protestant nostalgia and insecurity.

After the turn of the century, many churches found themselves alarmingly unable to cope with the new problems of a vast urban and industrial society. Billy Sunday invoked the old familiar themes inherited from a quiet, rural, "Christian" society which used to be. Almost desperately leaders turned to him to revive the church. He was the "plumed knight" who "was to reform the country without changing its institutions, . . . refute science without denying progress, . . . bring back the good old days merely by asserting the old-time religion."

His success was really failure. The ethical and spiritual challenges of those increasingly complex decades he ignored or—even worse—obscured. The dream was finally shattered and most Americans buckled down to the task of discovering practical (—perhaps even Christian—solutions to their problems.

But there are still dreamers who offer panaceas for problems and sugar-pills for pains. Mr. McLoughlin's study, for all its quiet objectivity, has an astringent, prophetic quality which it behooves all to heed who preach the Christian gospel and minister to this generation. This bit of social history is a sharp reminder that evangelism is more than it seems to be. REGINALD W. DEITZ

Gettysburg

The Real Presence

The Sacramental Table. A Series of Addresses by Representative Scots Preachers. Edited by George Johnstone Jeffrey. Harper. 153 pages. $2.50.

Here is Scotland's best preaching on the sacrament of the Lord's Table. The fifteen sermons and prayers are arranged in a series of inspiring devotions. The theme of them all is the wonder and the grace of the living presence of the Lord nourishing and blessing his guests, in order that they may go forth together to minister in all walks of life.

Doctrinally the book stresses the unfathomable mystery of Christ's real and living presence at his Table for those who repent and believe in him. There is no theory to explain it. Grace is given believing guests. Scotland's Barclay, Burnet, Lilley, Ramsay, Small, Stewart, and others have contributed to what may prove to be one of the most helpful devotional books on the Lord's Table from a modern Calvinist viewpoint.

GORDON K. ZIRKLE

Wardensville, W. Va.

More Than Words. Junior High School Resource Book. Seabury Press. 179 pages. $2.50.

This is a Christian dictionary, explaining in simple language a hundred words and phrases commonly used in the church. It is particularly useful among Episcopalians, since it contains many references to the prayer book and hymnal of the Protestant Episcopal Church. Among words are "absolution," "conscience," "incarnation," "murder," "Rogation Days," "steward," "Trinity." The explanations are unusually attractive and imaginative.

MARYLAND

Youth Leaders get Guidance For Work in Church Groups

By WILSON P. ARD

HAGERSTOWN—Youth leadership clinics, designed to bring to young people an understanding of methods, programs, resources and problems involved in their work, were held for two evenings each in St. Mark's Church, Hampstead; St. John's Church, Cumberland; Trinity Church, Hagerstown; and Good Shepherd Church, Frederick, Oct. 6-14. Clinic leaders included the Rev. Lawrence M. Reese, ULC Board of Parish Education associate secretary, and Synod Youth Work Director Howard F. Reisz.

Social action will be theme of councilmen's dinner meetings this year. Dr. Harold C. Letts, Board of Social Missions secretary, will lead the discussions. In the Western Conference meetings are scheduled at Manchester, Oct. 25; Frederick, Oct. 26; Waynesboro, Oct. 27; Frostburg, Oct. 28.

St. Mark's Church, Wolfsville, will dedicate a church school building Oct. 23. Synod President J. Frank Fife and Pastor Raymond L. Markley will conduct the service. Assisting will be two former pastors of the congregation, Dr. Clarence A. Neal, Chambersburg, Pa., and the Rev. Ralph H. Miller, Brunswick.

Harvest home services in this area are observed with special offerings of money and food for the National Lutheran Home for the Aged, Washington, D. C.

Summer School for Church Workers, held at Hood College, Frederick, reached a new high in enrollment with 327 persons registered.

Three full-time church workers have been added to church staffs—Bonnie L. Hall, Trinity Church, Hagerstown; Mrs. Albert Fauss, St. Luke's Church, Cumberland; Irene J. Falk, St. John's Church, Parkville. Baltimore.

More than fifty congregations were represented by 250 laymen attending the synodical Brotherhood retreat at Camp Nawakwa. Theme was "God is here—Go harvest."

St. Mark's, Hagerstown, purchased a dwelling adjacent to the church property to be used for the expansion of Sunday school facilities. The congregation observed the 25th wedding anniversary of Pastor and Mrs. Edward P. Heinze. Western Conference will meet at St. John's Church, Martinsburg, W. Va., Nov. 7.

St. Mary's Church, Silver Run, Dr. Fred-

CONSECRATED as deaconess was Sister Marjorie Allam, member of St. John's Church, Linthicum Heights, Md. Sister Marjorie went to school in Hazleton, Pa., graduated from Pennsylvania State University and became a deaconess student in 1951 at the Baltimore Motherhouse. She served subsequently at Lutheran Settlement House, Philadelphia; Camp Beisler, N. J.; Trinity Church, Milton, Pa., and First English Church in Baltimore, where she has now assumed the duties of parish deaconess.

TWO FIRSTS IN CANADA: First services were held Sept. 11 in two Canadian missions. First totally English Lutheran mission in fifty years is being developed in Montreal by Pastor Fred W. Reinck (left). Pastor Paul Eydt (right) is holding service for new mission in Kitchener.

Patrick R. Seibel pastor, was cited by *The Town and Country Development Program* of the Middle Atlantic Area to receive one of the state awards . . . Since it became a single congregation, St. Mark's Church, Hampstead, Pastor Russell E. Fink, reports a 46 per cent increase in communing membership . . . The Rev. Stanley B. Jennings was installed as pastor of Trinity Church, Taneytown, by Dr. Harvey D. Hoover, Gettysburg Seminary, and Synod President J. Frank Fife.

Lutheran World Action receipts in the synod as reported by Treasurer Virgil W. Doub amounted to $49,522, 75.9 per cent of the goal of $65,384.

Dr. Ralph W. Loew, Holy Trinity Church, Buffalo, N. Y., will be guest preacher at the preaching mission conducted jointly by St. John's and Trinity churches, Hagerstown . . . Dr. Jacob M. Myers, Gettysburg Theological Seminary, conducted a preaching mission in St. Peter's Church, Clear Spring, Pastor L. Stanley Whitson.

The "Luther" film got off to a weak start in Dallas, Pa. The sign on the outdoor theater where the picture was scheduled to be shown read: "Power failure. 'Martin Luther' to be shown tomorrow night."

MONTANA-NORTH DAKOTA

Purchase of Camp Site Discussed in Montana

By ROBERT A. BARTELS

BILLINGS, MONT.—Plans for the purchase of a permanent camp site were discussed by Montana pastors in Butte early this month. It has been suggested that Augustana churches join ULC congregations in the project.

Pastors and lay delegates of Montana and North Dakota churches met for a two-day conference session at Minot, N. D., Oct. 13-14. The Western Conference Women's Missionary Societies convened during the second week in October. Group B delegates gathered at United Church, Butte, Oct. 9. Delegates of Group A met at Mount Olivet Church, Minot, Oct. 13-14. Mrs. Miriam Treon Miller addressed both groups.

The Rev. Louis E. Ulrich, Jr., has begun work as student pastor at the University of North Dakota Lutheran student center in Grand Forks. He resigned from his pastorate at Lake of the Isles Church in Minneapolis Sept. 1.

Two state Luther Leagues in the Western Conference will hold their conventions this

MONTANA-NORTH DAKOTA . . .

month. North Dakota youth plan to be together in St. John's Church, Killdeer, on Oct. 20-21. Montanans meet at St. John's Church, Great Falls, Oct. 28-29.

St. Mark's Church, Grand Forks, N. D., has purchased property in the south part of the city and is making plans to relocate. The congregation turned down a proposal to disband and merge with a church of another synod a year ago. Pastor is the Rev. Carl E. Oslund.

The Rev. Archie Campbell of St. John's Church, Fargo, dean of the North Dakota summer camp, reported 125 young people in attendance during the August camping week. Campers decided that their offerings for the week should be used to publish *The Prairie Pioneer* as a tribute to Pastor Marlin Evenson who was killed in a collision in July. He had been slated to be dean of the camp. The three churches of Pastor Evenson's North Dakota parish received visual-aid equipment which was purchased out of memorial tributes that came to Mrs. Evenson at the time of her husband's death.

PENNSYLVANIA

Evangelism Campaign Will Start in Allentown

By HENRY W. SNYDER, JR.

ALLENTOWN—One of the first events in the United Lutheran Church two-year evangelism campaign will be "Lutheran Mission Week" in the Allentown Conference, beginning Nov. 6.

Eighty guest pastors will be preaching in churches of Bethlehem, Easton, Allentown, Stroudsburg, and nearby parishes every evening, Sunday through Thursday. Parish visitors will call in every home, urging members to attend services. The "unchurched" will be visited an hour before service each evening. A mass rally for more than 5,000 parish visitors will be held in Memorial Hall, Muhlenberg College, Sunday afternoon.

This preaching mission, under the two-year ULC program, is being held in the largest conference of any synod of the church; the membership of the participating churches constitutes one twenty-fifth of the United Lutheran Church.

Lutheran pastors from the Allentown Conference heard a prominent Bethlehem surgeon tell how he receives help through prayer, at a Pastors' Institute Sept. 22 in Bethlehem's St. Luke's Hospital.

Dr. George Greenwood, a Methodist, described three typical cases in which he felt his professional abilities were directly

PROGRESS CREATED A PROBLEM for the congregation of Organ Church, Second Creek, near Salisbury, N. C., which had worshiped in a stone church 12 Lutheran families built in 1794 for 300. The stone church with its hand-hewn furniture will still last for centuries, but the congregation, averaging attendance of over 500 at services, has outgrown its quarters. To add to the structure would have destroyed its beauty. So it was decided to build a new church, let old Organ Church stay as mute witness to faith and works of parish pioneers.

trengthened by Providence. The institute as sponsored by the conference institutional issions committee of the Pennsylvania Minterium Board of Inner Missions.

Others on the program were Dr. Charles obst, St. Luke's Hospital psychiatrist; Pasor W. K. Reinert, Topton Lutheran Home; Mr. John Kercsmar, assistant manager, St. uke's Hospital; and Pastors William Ward nd David Bremer.

Councilmen's Rally attracted 2,500 church ouncilmen and parish leaders of the Pennylvania Ministerium to Muhlenberg College eld house, Sept. 11. Theme was "This Is he Congregation." A skit, "This Is the astor," was written by Ministerium Stewrdship Secretary Samuel Kidd, and narrated y Richard Sutcliffe, associate director of he ULC Department of Press, Radio, and elevision.

Speakers were Miss Evelyn Shelly of Pottsown, and G. Allan Dash of Philadelphia, Ministerium President Charles M. Cooper, Muhlenberg College Chaplain David Bremer, nd Pastor Richard C. Klick. From outside he synod came ULC Associate Stewardship ecretary Chester Myrom, ULC Evangelism irector Robert Stackel, Department of hurch Architecture Director Edward S. rey, Parish Education Board Secretary awrence M. Reese, and Dr. Fred Wiegman, Holy Trinity Church, Akron, Ohio. Participants voted to hold another rally in 1956.

Allentown's Lutheran Reformation rally will be held in Memorial Hall, Muhlenberg College, Oct. 30. Dr. James Robinson, Presbyterian minister from New York City, will speak. A Reformation rally will take place the same evening at Central Moravian Church, Bethlehem, with Dr. N. V. Pope, Princeton, as speaker.

Four new pastors are taking up work in he Allentown Conference in October. The ev. Samuel Stauffer of Weatherly has been alled to St. Luke's Church, Allentown, here he will begin his pastorate Oct. 30. astor Evans Keim, Jr., Zion Hill, moved o St. Mark's Church, Allentown, Oct. 15. astor Lewis D. Moore succeeded the late astor George Klick in the Heidelberg-Slatesdale parish early this month. Paul M. Youse, recent seminary graduate, has been called to Grace Church, East Bangor.

Luther League workers met in three conference areas in the first week of October, at St. Andrew's Church, Easton; Redeemer Church, Allentown; and Holy Trinity Church, Bethlehem. They studied promotional methods for Christian vocation, social action, evangelism, publicity, and recreation.

Four Lutheran refugees arrived in the Lehigh Valley Sept. 23, under the sponsorship of the Lutheran Refugees Service. They are Karl L. Rigow, his wife and daughter, and Miss Maria Zinz.

Dr. Hagen Staack has resigned from the pastorate of St. Peter's, Allentown, to accept a full-time teaching position in Muhlenberg College's Department of Religion.

Good Shepherd Church, Easton, dedicated its new church site, Sept. 25. Each member brought a stone to lay at the foot of a wooden cross erected on the site. The stones will be used in the foundation of the new church . . . Muhlenberg College conferred an honorary doctor of divinity degree on Pastor David Kauffman of Zionsville parish at the opening convocation . . . George Hellick, prominent Easton Lutheran layman, died Sept. 11. A member of Christ Church, he had served on many committees of the conference and synod and was president of the Christ church council.

Three hundred laymen of the Ministerium Brotherhood visited Muhlenberg College Oct. 1, and saw the first showing of a documentary film about the work of the college, *A Voyage of Discovery*. The same day, the college entertained over 1,200 Boy Scouts from the Lehigh Valley area.

A well-known Allentown Lutheran organist, R. G. Neubert, has been appointed supervisor of music in the public schools of White Plains, N. Y. Mr. Neubert has served three Lutheran churches in Allentown, Redeemer, St. Paul's, and St. Michael's.

Christ Church, Little Moore, observed its 125th anniversary Aug. 28. Christ Church, Schoenersville, had special services for its 175th anniversary the same day.

PENNSYLVANIA

Flood Damage Is Greater Than Original Estimates

PHILADELPHIA—Damage suffered by Lutheran congregations and members of churches in eastern Pennsylvania during the flood disaster in August is far greater than initial estimates indicated. Although congregations did much to help themselves before appealing for aid to the Ministerium of Pennsylvania and despite the excellent response to the synod's flood appeal—$44,000 has been received so far—much remains to be done.

Damage to churches has been reported by eight congregations. Eleven applied for help for some of their families. Some churches had to revise damage estimates to much higher figures. St. John's in Tamaqua is one of them: Latest appraisal is $9,000.

Damage to homes affected mainly foundation walls, heating systems, and plumbing. But many losses were greater, some irreparable. Grace Church, East Stroudsburg, reported 56 families were affected. Eighteen families in the Scranton area lost all their household furnishings. The 160-member congregation of St. Paul's, Raubsville, suffered a $3,500 damage, has seven families homeless. St. Luke's, Ferndale, reported 12, Upper Tinicum 33 families without homes.

There were many stories of people whose only hope is help from the Red Cross or the church. An elderly couple of Christ Church, Tinicum, a small pension their only resource, lost their home. A 74-year-old widow living with her mother on an old-age pension lost all her furniture. A couple with three small children, homeless since the flood, had to move into a three-car garage, unable to afford the rent of any suitable home. A widower in Stroudsburg who operated a barbershop had his store wrecked, was left destitute.

Said Dr. Gustavus H. Bechtold, executive secretary of the Ministerium's Board of Inner Missions: "I have helped to organize aid after three flood disasters since 1936. This is by far the worst. We have a big job ahead of us."

Lancaster Home Adopts New Rules of Admission

By ERNEST J. HOH

LANCASTER—The Lutheran Home at Lancaster adopted new rules of admission at the meeting of the Board of Directors in September. Guests will be under a boarding plan. They will give the home their assets and these will be administered for them during their lifetime. About half of the guests at present in the home receive public assistance.

A Luther League sunset service was sponsored by the Conference League and drew large attendance. The Rev. Raymond M. Roden, associate pastor at Emmanuel, Lancaster, was speaker.

The Rev. Charles F. Brobst and Dr. Viggo Swensen shared honors at the Brotherhood spiritual retreat held at Central Manor camp grounds in mid-September. The "King's Men" evangelism plan was explained and a number of churches are following the suggestions made. Aim is to increase attendance at services.

Trinity Church, Ephrata, played host to a Sunday school convention on Sept. 28, the conference meeting on Sept. 29, and the Women's Missionary Society. Dr. Theodore K. Finck and Dr. Robert E. Van Deusen were among leaders at the Sunday school teachers' meeting. Lancaster Conference President Warren C. Heinly, pastor of Grace Church, Lancaster, reported a successful year. He announced that the Central Pennsylvania Synod will meet at Grace Church, Lancaster, in 1956.

Zion, Lancaster, rededicated its renovated church auditorium on Sept. 11. Synod President Dwight F. Putman and Dr. G. Morris Smith, president of Susquehanna University, spoke. The same day, Redeemer, Lancaster, laid the cornerstone of its educational building and enlarged church.

NEW BUILDING FOR HISTORIC CHURCH: St. John's parish house, Center Square, Pa.

Churches Help to Clean Up After August Flood Disaster

By WILLIAM C. ROEGER

NORRISTOWN—Congregations of this area were prompt to help victims of the disastrous floods that struck eastern Pennsylvania and New England in August, although many of their own members suffered damage to homes and businesses.

At Christ Church, Tinicum, Pastor Richard L. Peterman made an appeal the Sunday following the flood for volunteers to assist on cleaning up. More than 100 persons responded to help people along the Delaware near Point Pleasant. Women from Christ Church, from St. Luke's, Dublin, and from many other parishes assisted in canteens set up to feed refugees.

A number of pastors co-operated with Red Cross, Civil Defense, and other agencies. The Board of Inner Missions of the Ministerium of Pennsylvania surveyed the area and offered assistance from the special flood relief fund of the synod. Nearly all parishes of the conference responded generously to Ministerium President C. M. Cooper's request for funds. In other cases, churches made gifts to congregations, like St. Peter's, Riegelsville, for flood relief. The ULC Board of Social Missions offered assistance in repairs to flood-damaged churches.

About a dozen families in Chalfont had been flooded out by Neshaminy Creek twice in five days in August, and when hurricane "Ione" threatened to flood again in September, volunteers removed furniture, refrigerators and oil burners from the threatened homes and stored them in St. James' parish house. The hurricane blew out to sea, and the volunteers restored order to parish house and homes still bearing high-water marks from the earlier floods.

A church school building was dedicated Sept. 18 at historic St. John's Church, Center Square. St. John's traces its history back to 1769. It served as a shelter for soldiers of the Continental Army after the battle of Germantown in 1777. Its stone church was built in 1834. The new $65,000 church house contains classrooms and an assembly hall. Dr. Charles M. Cooper spoke at the dedication. Conference President Paul J. Henry and St. John's Pastor Ernest E. Miller, and Pastors Claude Baublitz, Frederick Flothmeier, Charles Kern and William Roeger participated.

COMMISSIONED as a missionary to Liberia on Sept. 18 was Miss Janet Reinbrecht of Emmanuel Church, Souderton. She is a daughter of the Rev. and Mrs. Charles Reinbrecht, missionaries to China. Miss Rein-

PA.: NORRISTOWN . . .

brecht was presented by Dr. Nona M. Diehl, executive secretary of the Women's Missionary Society, commissioned by Dr. Paul S. Anspach, lifelong friend of the family, formerly a missionary in China and Malaya, and now a secretary of the Board of Foreign Missions. Participating were Emmanuel's pastor, Dr. William R. Seaman, and Pastor LeRoy M. Bond of St. Peter's, Hilltown, which, along with Emmanuel and St. Andrew's, Perkasie, is contributing to Miss Reinbrecht's support.

Miss Reinbrecht participated in the first overnight retreat of Section A of the Norristown Conference Luther League at Highland Park camp grounds, near Sellersville. A large group spent Friday evening and all day Saturday in worship and study. Topic was the Epistle of James, with presentations by Pastor Wilson H. Hartzell, followed by small discussion groups led by Pastors Robert Laubach, Elwood Reitz, Richard Peterman, William Roeger and Miss Reinbrecht. General chairman was Pastor William A. Davis.

LEADERSHIP Training School at Royersford district school offers a series of lectures on "The Gospel of Our Redemption" by Dr. William O. Moyer. Dean is Pastor William C. Leopold. At North Penn School dean of the courses is Richard L. Peterman and lecturers are Dr. William R. Seaman and Pastors Elwood Reitz, Luther Schlenker, Harold Artz, and Howard O. Bailey. North Penn high school Principal Herman Bishop will speak about "The Art of Teaching," Miss Clara Day about "The Pre-School Child." Luther League adviser Wilson H. Hartzell leads a discussion for young people.

The president of the Ministerium, by agreement with the ULC Board of Foreign Missions, has appointed the Rev. Richard R. Boyer, a 1955 graduate of the Philadelphia Seminary, to serve as the "stated supply to assist the pastor of Grace Church, Norristown." Pastor Boyer is under call by the Foreign Board to serve in Argentina, and is awaiting a permit to enter that country.

SUMMER CITIZEN OF ATHENS

Edith Holt is not a member of a Greek letter fraternity yet, but she can claim a first-hand knowledge of Greek customs her colleagues at Thiel College's freshman class may well envy. Last summer Edith was an exchange student in Athens, Greece, under the American Field Service program. Living as "adopted daughter" of a Greek family, 18-year-old Edith learned some Greek, although she found that most of her friends in Athens spoke English. Apart from her linguistic studies, Edith had a lot to tell about Greek food and swimming in the Mediterranean Sea.

Conference Approves Plans For Lutheran Home for Aged

By PAUL LEVI FOULK

YORK—Plans of the Lutheran Welfare Service to establish a $550,000 York County Lutheran home for the aged were approved by the York Conference at its fall meeting at Advent Church, York, Sept. 19. The vote was unanimous. Debate centered mainly around the location for the home. About half a dozen sites are under consideration.

Money for the project will be raised by a fund drive among congregations of the conference. The home will be equipped to care for 60 guests. Detailed plans will be worked out by the board of control of the Welfare Service.

GROWTH of Lutheran population in the York area is leading to the division of parishes. Dillsburg parish, formerly consisting

(*Continued on page 42*)

FIRST full-time campus orker for National Lueran Council in Harris ounty and Galveston, Tex., Virginia Lee Yinger, 27-ear-old social worker from altimore. Miss Yinger atnded Baltimore Deaconess chool, Susquehanna Uniersity, Marvet School of rt, Baltimore, and Capital eminary, Columbus, Ohio. he was a student counselor Syracuse University and hio State University and a se worker for the Lutheran hildren's Bureau of the inisterium of Pennsylvania Philadelphia and for the altimore Children's Home. he was a delegate to the udent Christian Movement onference in Lanarkshire, otland, in 1952, to the outh Assembly of the Luheran World Federation, annover, Germany, and to conference of Lutheran stunts in Berlin. In her new b Miss Yinger will serve as dvisor to Lutheran student ssociations in colleges and niversities of the Houston nd Galveston area.

Crosscountry

SHOCK ABSORBERS are not to be found on cars and railroad coaches only. Churches have them, too, a survey of jobs entrusted to church secretaries among congregations in Grand Island Neb., found.

Listed among the tasks of a church secretary were the following: Running lost and found services for congregations; serving as bridal consultant and bookkeeper; handling public relations; looking into cases of church-school absenteeism.

Mrs. Jessie Yost, secretary of Trinity Methodist Church, has done "nearly everything but preach and perform marriages," she claimed. Her boss, Dr. James Chubb, summed it up in one terse sentence: "She's a shock absorber who meets the people, classifies their needs, and refers them to those who can help."

THE SPEECH was powerful, Rotarians in Springfield, Ohio, agreed. Speaker was Dr. Amos J. Traver, professor of Hamma Divinity School. His subject—conditions in the Near East he had just visited.

While Dr. Traver spoke at the Rotary luncheon in the ballroom of a Springfield hotel, plaster fell from the ceiling and struck several guests. Nobody was hurt. Dr. Traver resumed his address. The rest of the ceiling stayed put.

A SPECIAL SERVICE was held at Fort Worth, Texas, by the Very Rev. Augustine Linbeck, principal of the Roman Catholic Laneri High School, to bless more than 60 automobiles owned by high school students or their parents. Cars paraded to an assembly behind the school led by a police escort. "Bless these vehicles," the priest prayed. "Appoint as thy custodians thy holy angels, ever to guard and keep safe from all dangers them that ride therein."

After the ceremony, six of the boys who had parked their cars beside the school before the parade felt the need for a more special blessing. They returned to their cars to find parking tickets on them.

BUSIEST NUMBER in Scranton, Pa., telephone service in recent months was DI 6-2071. More than 14,000 persons got a busy signal as they dialed the number during first weeks of operation of the town's telephone prayer service. One-minute prayers are recorded by Protestant ministers and played back automatically to anybody dialing the number. Recording device was installed in St. John's (ULC) Church. Pastor Karl L. Mumford gave first message.

PA.: YORK . . .

of four congregations, has been divided into two charges: St. Paul's, Dillsburg, and Emmanuel, Franklintown, now form the Dillsburg charge; Salem, Barrens, and St. John's, Franklin, have been combined into the Barrens-Franklin charge. The Rev. Roland M. Banes, last pastor to serve the four churches, became pastor of First Church, Lock Haven, last spring.

Two-congregation Paradise charge has been divided into Holtzschwamm (Paradise, East Berlin) Church, which is building a $267,000 church to be dedicated this winter, and Shiloh congregation in West York. Shiloh will become focal point of mission work in a city whose population is predominantly Lutheran. Pastor George A. Clark, who served the Paradise charge, has assumed the pastorate of the Holtzschwamm congregation.

Dissolution of the 192-year-old Quickel's charge was approved by the two congregations concerned, Quickel's Church, Zion View, and Mount Zion, York. Both are union churches. Mount Zion will call a full-time pastor this winter. Formal dissolution has been set for Dec. 31. Property and real estate owned jointly by the congregations, including a parsonage, will be sold. Pastor of the parish was Dr. Emmanuel J. Hoover.

Grace M. Zahn was added as a new social worker to the staff of the Lutheran Welfare Service in York. She will assist Sister Charlotte Weissgerber, executive secretary of the agency.

Edward Shue, Dallastown, was elected president of the York Conference Luther League, at its convention held at Camp Nawakwa. Robert Menges is vice president; Eva Mae Sell, secretary; Donald Slaugh treasurer; the Rev. James Nace, pastoral advisor.

Pastor Paul L. Reaser, Union Church York, was elected president of conference the Rev. J. Bruce Weaver, vice president Harvey C. Heiss is the new treasurer, Pasto Samuel R. Frank, Grace, York, secretary Claude O. Meckley, Hanover, and Lloyd V Bollinger, New Freedom, were elected to th executive board.

Dr. C. Franklin Koch represented th Board of Social Missions, the Rev. Georg E. Whetstone served as moderator, and th Rev. Henry Snyder Alleman was chairma of the workshop in St. Matthew's, York Sept. 28. Some 300 members of the confer ence attended.

Bequests—Grace, York, $2,365 from th estate of Christian Henze, York. Tressler town and St. James', Gettysburg, $1,67 each from the estate of Reuben K. Stal smith, York.

STANDING ROOM ONLY: Grange Hall in Yorktown Heights, N. Y., was filled by 217 person when Pastor Paul Riss held the first service for the future St. Andrew's congregation. A delegatio from St. James' Church, Ozone Park, Long Island, presented altar cross to new mission.

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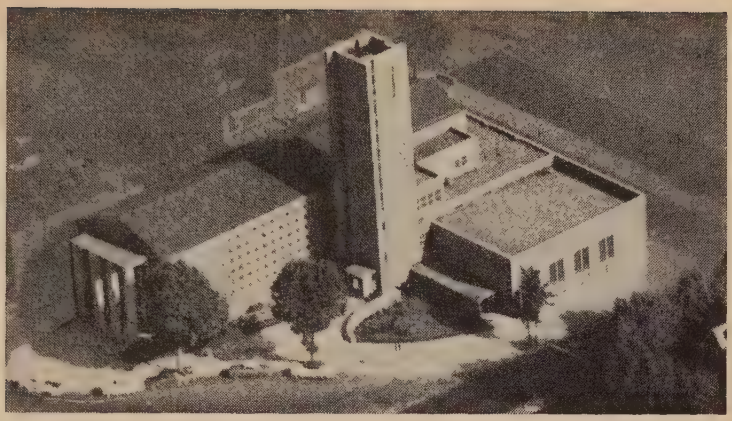

Messiah Church Dedicated in Week-Long Celebration

PHILADELPHIA—At one of Philadelphia's most heavily traveled intersections—Broad Street at Roosevelt Boulevard—the completed Messiah Church was dedicated at services Oct. 2 to 9. Dr. Ross H. Stover, pastor of Messiah congregation, calls the bullding "a new church for a new world."

Messiah had been located for 93 years at 16th and Jefferson streets in North Philadelphia. In 1942 the congregation converted an auto salesroom on Broad street into a temporary tabernacle. The main section of the church, with 171 stained-glass windows, changing colored lights, and giant statue of Christ over the altar, was built on this site, and dedicated in 1952.

A chapel, church school building, youth center, and tower have now been added. Illuminated crosses flanked by fluorescent tubes behind glass panels running on all four sides the full length of the 100-foot tower make the structure a focal point in a central residential and business section of Philadelphia. A memorial room, sitting room, and library are located in the tower. A porch runs along the main front of the chapel offering shelter to persons waiting at the bus stop.

Dedication week opened Oct. 2 with a Communion service in the Ross Stover chapel. Dr. F. Eppling Reinartz, ULC secretary, was the speaker. Dedication of the chapel came the next day, with Central Pennsylvania President Dwight F. Putman speaking.

The church school building was dedicated on Tuesday. Speakers were the president and the secretary of the Pennsylvania Ministerium, Dr. Charles M. Cooper and Dr. Claude E. Schick. The "Tower of Evangelism" was illuminated on

Portico of Ross Stover Chapel

PA.: PHILADELPHIA . . .

Wednesday night by remote control by ULC President Franklin Clark Fry who was in Pittsburgh at that time. A "night of music" followed. Temple University President Robert Johnson brought greetings.

The church portico was dedicated on Thursday, the recreational "Friendly Center" on Friday. Climax of the week came Sunday when a parade opened a dedication service for the entire church at which Dr. Stover preached. Dr. Daniel A. Poling, Baptist churchman and editor of the *Christian Herald*, spoke at an evening service.

A friendly invitation on Messiah's chapel wall

WEST VIRGINIA

Huntington Church Gives Aid To Pennsylvania Flood Victims

By HAROLD L. HANN

WHEELING—Members of St. Paul's Church, Huntington, have seen the Ohio River swirl into their homes. So, when disastrous floods struck Lutheran homes in Pennsylvania in August, this West Virginia congregation raised $350 on one Sunday to forward as a relief fund.

St. Mark's, Clarksburg, Dr. W. P. Cline pastor, is celebrating its golden anniversary this month. Of the seven pastors who have served the congregation since 1905, four were to take part in the celebration. Anniversary gifts totaled more than $1,000 and the sanctuary is being recarpeted. Returning for the anniversary were Pastors William M. Erhard, Zion Church, Wheeling; Dr. W. Roy Hashinger, St. Paul's, Morgantown; and Dr. Paul L. Foulk, St. Paul's, Hanover, Pa.

With Tom Pyles, Wheeling, as its president, the Lutheran Student Association at West Virginia University has planned a program for the year which includes worship, study, service, and recreation.

Feature of the convention of the synodical Brotherhood at the State 4-H Camp at Jackson's Mill, Oct. 22-23, will be addresses by ULC Brotherhood President Merwyn C. Fuss and LLM Secretary Zeb Trexler. The convention will conclude Secretary Trexler's tour of the synod.

The Rev. Maurice M. Smeal was installed by Synod President Robert E. Cassell as pastor of Warwood Church, Wheeling.

More children and youth are reached through Wednesday "Youth Nights" at St. Paul's, Aurora, the Rev. George C. Weirick pastor, than on Sundays. The young people in the rural community gather at the church to attend Luther League, junior choir, and weekday religious instruction.

Zion Church, Broad Run, Pastor Raymond C. Peters, had larger attendance at weekday evening Bible school classes than in Sunday school. The number attending was more than three times the number of communing members of the congregation.

WISCONSIN

Conference Takes Position On Cases of Accused Pastors

By CHARLES A. PULS

MADISON—Attention of the Wisconsin Conference, meeting in Milwaukee last month, was still focused on the case of the three Northwest Synod pastors who had been tried or were under investigation for allegedly "preaching and teaching doctrines in conflict with the synodical constitution."

The Rev. George P. Crist, who was sus-

ended from the ministry, has left the pulpit o become research assistant in religion and hilosophy at the University of Iowa grad- ate school. But Pastor John H. Gerberding, cquitted on heresy charges in August, was ut on notice by the conference that his ase was not closed yet.

In line with earlier demands from 35 United Lutheran pastors in the Milwaukee rea, the conference asked Synod President Paul E. Bishop to appoint a new committee hat would investigate statements made by Pastor Gerberding to a Milwaukee news- aper after his trial, and alleged conflicting octrinal statements made to the various ommittees concerned with his case. Dr. Bishop reserved comment on the resolution oted by the conference.

The case of Pastor Victor K. Wrigley of Gethsemane Church, Milwaukee, was sched- led to be heard again by the investigating ommittee this month but it was not sure, President Bishop said, whether the congre- ation, which has stood by its pastor since he investigation began, would be repre- ented. The congregation asked Pastor Wrigley not to attend further meetings with he investigating committee unless certain onditions were met. Dr. Bishop has granted wo of the demands made by Gethsemane's hurch council: He has permitted a layman o attend the hearings and has promised hat in the event of a trial the charges would o to the trial committee without being made ublic.

A resolution passed by the Wisconsin con- erence urged Pastor Wrigley and his con- regation "to submit to the due process for he investigation of an accused clergyman" nd to "cease to show insubordination by the efiant quasi-legal maneuvering and bargain- ng to which they have resorted in violation f the truth-seeking spirit of the church and ontrary to their duty as members of this ynod who subscribe to its constitution."

In a letter to the synod president, part f which appeared in a Milwaukee paper, he Gethsemane's Luther League reaffirmed s confidence in Pastor Wrigley and said: "We stand in wonder and bewilderment as to how you can charge this fellow Christian as a heretic. With troubled hearts we, the youth of the church, look to you, the Christian leaders, searching for that which is Christ in you, praying that you will search your hearts and minds in this decision which you are about to make."

Authority for a campaign to raise $50,000 in Wisconsin to liquidate the debt on Pine Lake Camp and to erect a recreation-fellowship hall was given at the conference meeting. More than 1,400 campers attended the sessions at the camp this summer.

The Rev. Robert D. Weeden was installed Sept. 25 as pastor of Holy Trinity, new mission in Milwaukee. The congregation was organized June 5, reports 123 members.

The fall clothing drive for overseas relief is taking shape in Wisconsin. Goal is at least 16 boxcars. Loading dates are: Milwaukee, Oct. 29; Madison, Wausau, Shawano, Wisconsin Rapids, La Crosse, and Marinette, Nov. 19; Mineral Point, Nov. 15; Monroe, Nov. 19; Racine, Nov. 25; Eau Claire, Sheboygan, Nov. 25-26; Oshkosh, Nov. 28. Last year Wisconsin collected close to 400,000 pounds.

The conference Missionary Society will meet Oct. 23-24 at St. Timothy's Church, Menasha.

Church of Our Saviour, Fond du Lac, has dedicated a youth house . . . Lutheran Welfare Society meets Oct. 24 in Peace Church, Oshkosh.

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—Changes of Pastorate—

MARYLAND

STUFF, JOHN C. From St. Luke's Church, Baltimore. To assistant pastor-superintendent at National Lutheran Home for the Aged, Washington, D. C.

NEW JERSEY

EBERT, RALPH H. From St. Paul's Church, Millville. To Holy Trinity Church, Maple Shade, assistant pastor.

NORTH CAROLINA

RIDENHOUR, CHARLES E. From Holy Communion Church, Dallas. To Redeemer Church, Charlotte.

NORTHWEST

ALMER, CARL A. From Darlington-Mineral Point parish, Wis. To Trinity Church, Lindstrom, Minn.

ULRICH, LOUIS E., JR. From Lake of the Isles Church, Minneapolis. To student pastor at Grand Forks, N. D.

WEEDEN, ROBERT. From Swanburg-Cross Lake parish, Minn. To Holy Trinity Church, Milwaukee, Wis.

PENNSYLVANIA MINISTERIUM

RINEHART, GRAHAM. From Berwick parish. To Christ and St. Mark's Churches, Wilkes-Barre.

TREICHEL, EDWARD. From Allegheny-Gouglersville parish. To Immanuel Church, Philadelphia.

SOUTH CAROLINA

MCCRAY, WILLIAM V. From Union-Mt. Hebron parish, Leesville. To St. Jacobs-Mt. Olivet parish, Chapin.

WARTBURG

GUEQUIERRE, EARL. From Good Shepherd Church, Chicago, Ill. To Immanuel Church, Lake Geneva, Wis.

DECEASED

MRS. PAULA CHRISTIANSEN, 83, died in Waterloo, Ont., Sept. 11. She was the widow of the Rev. E. B. Christiansen who died in 1910. Mrs. Christiansen, a native of Germany, had been living in Waterloo for 30 years.

Surviving are three sons, Eric and Theo,

Toronto, and Gotthard, Brokenhurst, England; three stepsons, Pastor Christian F. Christiansen of Christ Church, New York City, Emil, and Hans; 14 grandchildren and 5 great-grandchildren.

The funeral service was conducted by Pastor A. L. Conrad at St. John's Church, Waterloo, and burial was at Waterloo Mount Hope Cemetery.

MRS. JULIA TILLER FUNK, 81, widow of the late Dr. Henry Funk, a pastor of First Church, Glendale, Calif., died in Glendale on Sept. 3. Born in Litchfield, Ill., Mrs. Funk had lived in Glendale 41 years. She served as president of the synodical Woman's Missionary Society.

Mrs. Funk is survived by two sons, Wilbur, Barber City, Calif., and Harold T. Funk, Grants Pass, Ore., and two daughters, Mildred Dickley, Glendale, and Esther Rose Majory, Pasadena, Calif.

Funeral services were conducted by Pastor Karl Kniseley at First Church, Glendale, on Sept. 7.

THE REV. MERLE REA KUNKELMAN, 80, died in Pittsburgh Sept. 16.

A native Philadelphian, he was graduated from Thiel College and Philadelphia Seminary and ordained in 1897. His first pastorate was at Good Shepherd Church, Overbrook, Pa., his second at St. Andrew's, Atlantic City, N. J.

Other parishes he served were in the Pittsburgh Synod: Crawford County; Grace, Franklin; Mount Calvary, McKees Rocks; Christ, Charleroi; St. Matthew's, Leetsdale. After his retirement from parish work, Pastor Kunkelman became director of Lutheran Student Service in the Pittsburgh district.

He is survived by his wife, the former Gabel Campbell Atwood; his brother, Dr. Donald R. Kunkelman of Cannonsburg, Pa.; and two children, William R. of Wilkinsburg, and Mary I., wife of the Rev. Frank H. Miller of Penn, Pa.

The funeral service was conducted by Dr. Albert W. Steinfurth in Wilkinsburg Sept. 19.

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THE REV. JOHN A. MATTHIESEN, pastor emeritus of Trinity Church, Trenton, died July 20 after a long illness.

A native of Schleswig, Germany, where he was born in 1882, he came to the United States after graduating from Breklum University in 1906. He graduated from Western Seminary and was ordained in 1908 by the German Nebraska Synod.

The parishes Pastor Matthiesen served included Christ Church, Pierre; Zion, Hooper, and St. Paul's, Falls City, Neb.; Trinity, Baltimore, Md., and Trinity, Trenton, N. J.

He is survived by his wife, the former Nettie Gregersen, and his son, C. Paul Matthiesen.

The funeral service was conducted by the Rev. Edwin H. Knudten, president of the New Jersey Synod; the Rev. Christian Max Hansen, pastor of Trinity Church, and the Rev. Henry Harms, Boyertown, Pa.

Interment was in Ewing Cemetery, Ewing Township, N. J.

MRS. VERA I. SCHMIDT, nee Strassburger, 59, wife of Pastor Paul E. Schmidt of St. Luke's Church, Brooklyn, N. Y., died Sept. 15 during a vacation visit at Brattleboro, Vt.

Mrs. Schmidt is survived by her husband and by her son, Paul Timothy, a Gettysburg

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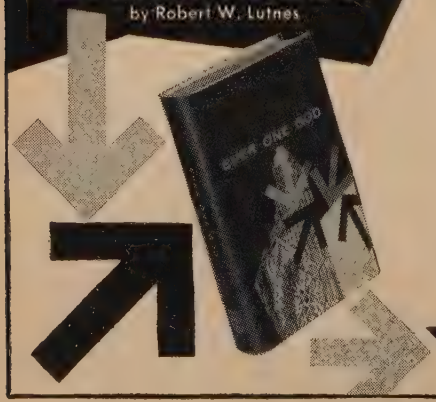
EVER ONE GOD

by Robert W. Lutnes



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ollege senior preparing for the ministry. The funeral service was conducted Sept. 8 by Pastors Werner Jentsch and Oliver W. owers at St. Luke's Church in Brooklyn. nterment was at Lena, Ill., Sept. 21.

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In conclusion . . . . . .

WE SELDOM HAVE TIME to figure whether we're using words accurately. The result is that we often misunderstand one another. I may say "I believe it will rain tomorrow" when I really mean that I "suppose" or "expect" or "predict" it will rain. "To *believe*" it will rain is to tone down a great and important word.

"I *believe* in God the Father Almighty." That's the right use of the word. Belief means faith, trust, confidence. It's the central word in the Christian life. We Christians are saved by faith, because faith is the way in which we receive truth God reveals to us.

This is something worth thinking about carefully. I can't say, "I have information that God created the heaven and earth." This isn't information. It's faith. Information consists of facts, things anyone can discover if he tries. There can't be a difference of opinion about facts, because facts can be proved. If they can't be proved, they are not facts.

BUT NOTHING which we know by faith can be proved. Faith is beyond the range of facts. Faith is our answer to truth which God reveals to us. God is our creator. He has come to us in our Lord Jesus to save us from sin and death. The Lord Jesus, whom men crucified and buried, rose from the grave and lives eternally. This is the Christian faith.

Yet, in the J. B. Phillips translation of the *Acts of the Apostles* which was published in the U.S. last week, Phillips has Peter saying in his sermon on Pentecost, "Christ is the Man Jesus, whom God raised up—a fact of which all of us are eyewitnesses." There's that word "fact," and Phillips has brought it into his English although it is not in the Greek from which he translated.

If the resurrection were a mere fact, which everybody would have to accept on the basis of the evidence, it would not be a mighty revelation of the truth about God. No man can be saved from sin and death by being informed about facts. We are saved when we encounter divine truth which is beyond our power of discovery. It is God who saves us by revealing truth which awakens our faith. By faith, we ourselves enter eternal life.

IT IS A MIX-UP regarding the meaning of words which brought on that long-drawn-out squabble about heresy in Wisconsin this summer. The prosecuting committee, for instance, accused a Wisconsin pastor of teaching that the Virgin Birth "need not be interpreted as literal fact." The committee skated close to heresy itself in seeming to disregard the central Lutheran teaching that we are saved through faith, not through assenting to "literal facts."

Facts are man-made. The great fact-discoverers are the scientists who study the universe with ardent attention. They gather vast amounts of information, and check it over and over to make sure they have it straight. They learn much about what God has created, but by no scientific method can they discover God. He is beyond the scope of science.

Faith is God-made. In his love for us he reveals himself to us in our Lord Jesus, if we have enough humility to lay aside our pride in human wisdom. Through faith we are convinced of things we cannot know by human senses. We discover facts for ourselves. Faith is God's gift, and we pray each day for stronger, clearer faith so we may know and love the God whom we can't see.

—ELSON RUFF

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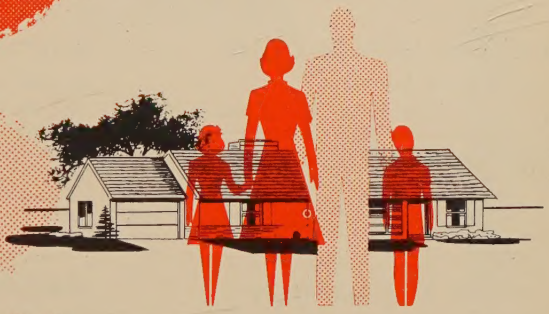

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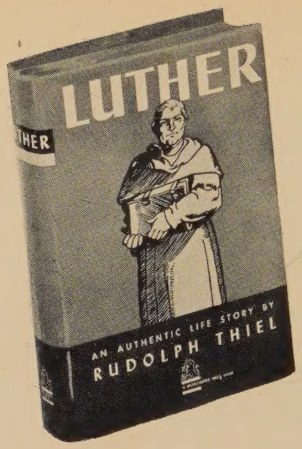

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